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SCRIPTURE CRITICISM.

"For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

"Because that which may be known of God is manifest unto them, for God hath shewed it unto them.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead ; so that they are without excuse.

"Because that when they knew God they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened."

Romans i. 18—21.

THIS part of the argument, by which St. Paul proves both to Jews and Gentiles that they are all under sin, is necessarily liable to serious misrepresentation. For his object being to shew, "that by the deeds of the law shall no flesh be justified," and thence to infer the truth of the peculiar doctrines of Christianity, it was requisite, in order that "every mouth might be stopped, and all the world become guilty before God," to shew that His commands had been known and disobeyed. The clearer this knowledge, the greater obviously would be the guilt ; but the more specious, at the same time, would be those Jewish and Heathen reasonings by which the importance of a new revelation was denied. It was therefore hardly possible for the Apostle to remove the grounds upon which a well known deistical cavil has been often made to rest ; and

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he appears to have proceeded with the important subject under his consideration without deigning to notice an objection, which has been regarded as of first rate consequence by some modern enemies of the Gospel. The real extent of the difficulty may be readily ascertained by attending to that description of Jewish and Heathen morals upon which St. Paul so emphatically comments. However ample might have been the instruction which men had received, whether that instruction was derived from natural or supernatural sources, they had contrived to render it so ineffectual in the promotion of virtue, that the advantages, and even the necessity, of a fresh declaration of God's will, can never be denied by an ingenuous opponent.

Admitting then that St. Paul argued from the possibility of the Creator's will having been previously known to the creature, the question to be discussed is, did he assert or maintain that this knowledge proceeded from what it is usual to term natural religion ?

Such an interpretation has been put upon his words by many respectable commentators. In their zeal against the atheist, whom they rightly consider to be "without excuse," they have contended that the Divine nature and attributes are discoverable by all men, and that there is no less an authority than that of St. Paul in support of their opinion.

In this stage however of the argument, the Deist has thought proper to

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per to interpose, and, admitting this sufficiency of the light of nature, has proceeded to contend that our duty, which depends upon God's being and attributes, may also be naturally ascertained, and that a supernatural revelation could never have been required for the instruction of man, and would imply a want of wisdom or of power in the original formation of the world. This objection has been obviated with various degrees of success by those who continue to defend the principles upon which it rests. But without entering upon that extensive subject, it may be useful to consider whether the principles which are assumed receive any countenance from the book of inspiration; whether the words in which St. Paul has been supposed to teach the sufficiency of the light of nature, are not capable of receiving another and a very different meaning.

In the first place, then, it should be observed, that the Apostle did not speak in the character of a heathen philosopher to whom the Old Testament was unknown, or of a modern unbeliever by whom its authenticity was denied, but that throughout the whole of this epistle and of every other epistle which he wrote, he assumed the truth of the Mosaic history as an undisputed fact. And this history tells us that God held supernatural communication with man *from the creation*. After the deluge, the whole human race were again well acquainted with their Maker; and Noah, their common father, who had seen such a terrible proof of the wrath of God against all "ungodliness and unrighteousness," "built an altar unto the Lord, and offered burnt offerings on the altar." St. Paul, therefore, who spoke with a knowledge of these facts, might well say, "that which might be known of God is manifest in them," or, (as in the margin,) to them, "*for God hath shewed it unto them.*" How he shewed it unto them may be gathered from the first

book of Moses; and "the invisible things of Him, even His eternal Power and Godhead," being thus clearly seen *from* the very creation of the world, might have been understood, explained, remembered, and enforced *by* "the things that are made." This interpretation is supported by the following verse, "Because, that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." These persons had therefore once known God—they not only enjoyed the power of arriving at this knowledge, by the exercise of their understandings, but they had actually possessed and neglected it. They were not idolaters from their birth; but first they knew him: then they glorified him not, neither were thankful; then they became vain in their imaginations, and their foolish heart was darkened, and they changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things; and then, as a penal consequence of their desertion and idolatry, God gave them up unto vile affections, and all that dreadful series of immorality ensued which is described in the remainder of the chapter, and of which the truth is so completely proved by contemporary heathen writers.

It seems evident, therefore, that the single and unassisted light of nature receives no exaggerated commendation from St. Paul. His commentators however have dwelt long upon its power—and it has been supposed, upon their authority, that the persons here described are those philosophers who reasoned themselves into the idea of God's unity and power, but still continued to worship with the idolaters among whom they dwelt. These philosophers, we are told, knew God, but glorified him not as God; professing themselves to be wise they became

fools; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

It can neither be denied that some expressions in the chapter favour this interpretation; nor that the reasoning contained in the passage, may with very little alteration, be applied to those who had discovered, but did not acknowledge God. These persons may be well declared to have been without excuse; but their numbers when compared with the great body of idolaters are quite insignificant; and in order that every mouth might be stopped, and the whole world become guilty before God, it must be assumed that the whole world was in their situation, that the extraordinary powers of intellect by which they had arrived at a knowledge of the Deity, and which are commonly supposed to have distinguished them from others, were possessed in common with them, by the generality of mankind.

From this consideration alone it might be reasonably inferred, that St. Paul was not addressing himself particularly to the Pagan Theists, however severely they might merit his rebuke; and an examination of the particular phrases employed, will tend to strengthen this opinion. In a verse already cited, it is said, that the persons of whom the Apostle is speaking "became vain in their imaginations, and their foolish heart was darkened." And how do these expressions apply to the Gentile philosophers, whose imaginations were vain, and whose foolish hearts were darkened, *before* they had satisfied themselves respecting the unity of God? "They changed the glory of the incorruptible God," &c. This can hardly be affirmed of any heathen philosopher; the glory of God was not changed by them but by the ancestors of the idolatrous nations among whom they were born; and though

they were deeply guilty for persevering in idolatrous worship, yet they are not liable to be charged with inventing it. In the same way, if the philosophers are the persons whom these words describe, "Who changed the truth of God into a lie," it should rather have been written, who refused to reject a lie, and would not turn to the truth of God. Lastly, the gross profligacy which was the result of this conduct, does not appear to have been confined to those who knew but did not acknowledge the one true God; or only to have been inflicted upon them after they had made that great discovery, and refused to communicate or act upon it. On the contrary, vice seems to have been as universal and as gross before these men lived, as it was afterwards; and as those persons who underwent the punishment must have been guilty of the crime against which it is denounced, the sin of changing the truth of God into a lie, and worshipping the creature more than the Creator, must have been committed under circumstances of the greatest aggravation by those to whom "that which may be known of God was manifest, for God had shewed it unto them," but who, because "they held the truth in unrighteousness," because their conduct and principles set them at variance with the God of holiness, refused any longer to pay him that adoration to which he is entitled, "became vain in their imaginations," and set the first example of that absurd and impious worship from which a large proportion of their posterity have not yet been reclaimed; and to which all but an obscure and contemned remnant were enchained, when St. Paul wrote his epistle to the Romans.

This subject is handled with great perspicuity and force in Skelton's "Deism Revealed," Dialogue iii. and likewise in Van Mildert's Sermons, at Boyle's Lecture, Sermon xiv.

## BIBLICAL ILLUSTRATIONS \*.

"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you, saith the Lord."

Leviticus xix. 28.

FROM this injunction we may infer, that the practice of inflicting wounds in compliment to the dead, was prevalent, if not amongst the Jews themselves, at least amongst the nations with whom they held communication. We know, indeed, that upon the demise of their kings, the Lacedemonians were in the habit of assembling together, when every rank and sex expressed their grief by tearing the flesh from their foreheads with sharp instruments. The following corroborations of so singular a practice, are derived from tribes widely separated.

"One formality in mourning for the dead, among the Naudowessies," (says Mr. Carver, in his *Travels in North America*), "is very different from any mode, I ever observed in the other nations, through which I passed.—The men to shew how great their sorrow is pierce the flesh of their arms above the elbows with arrows; the scars of which I could perceive on those of every rank in a greater or a less degree, and the women cut and gash their legs, with sharp broken flints till the blood flows very plentifully."—*Carver's Travels in North America*, Vol. I. p. 337.

In the *Journals of the first Missionary Voyage*, the death and funeral of the king of Tongataboo, is thus described.

"April 29, 1797.—Foonogge paid us a visit this morning, and after him came our friend, Mytyle, who informed us that Moemoe (the king,) had departed this life, about four o'clock, this morning. The people who passed from Nougollifoa, with their faces bruised and blood running down their cheeks were numerous, instead of

cloth they were matting round them, and a twig of the chesnut tree about their necks; this, it seems, is their mourning dress. About three o'clock, the body of the deceased king was carried past our house, at a small distance from the beach; it was laid upon a kind of bier, made of the boughs of trees, and supported by about twenty men. Several relatives of the deceased preceded the corpse in their mourning dresses, above described; some of them had cut their heads with sharks' teeth, and the blood was running in streams down their faces. In the procession were two women who were devoted to be strangled at the funeral; one was weeping, but the other appeared little concerned; they were both wives of the deceased.

"May 2.—As the funeral was to take place to-day, brother Bethwel went with Ambler to Bungbye, to see the ceremony, and found about 4,000 persons sitting round the place where the fiatooka stands. A few minutes after our arrival, we heard a great shouting and blowing of conch shells, at a small distance. Soon after, about a hundred men appeared, armed with clubs and spears, and rushing into the area, began to cut and mangle themselves in a most dreadful manner; many struck their heads violently with their clubs, and the blows, which might be heard thirty or forty yards off, they repeated till the blood ran down in streams; others, who had spears thrust them through their thighs, arms, and cheeks, all the while calling on the deceased in a most affecting manner. A second party went through the same cruelties, and after them a third entered, shouting and blowing the shells. Four of the foremost held stones, which they used to knock out their teeth; those who blew the shells, cut their heads with them in a shocking manner. A man that had a spear, ran it through his arm, just above the elbow, and with it sticking fast, ran through the area for some time. Another, who seemed to be a principal chief, acted as if quite bereft of his senses; he ran to every corner of the area, and at every station beat his head with a club till the blood flowed down his shoulders. After this, brother Bethwell, shocked and unable to bear the scene any longer, returned home. Futtafaika also came to our dwelling, and staid about two hours. About two o'clock in the afternoon, four of us went to the fiatooka, where the natives of both sexes were still at the dreadful work of cutting and mangling themselves. We had not been long there before we heard at a distance, low but expressive sounds of the deepest sorrow and lamentation. This was

\* These illustrations may be considered as an Appendix to that very interesting work, *Harmer's Observations on the Scripture*; which are confined chiefly to the similarity existing between the customs of the Jews and those of adjoining Eastern nations.



a party of about 140 women, marching in single file, bearing each a basket of sand; eighty men followed in the same manner, with each two baskets of coral sand, and sung as they marched words importing, 'This is a blessing to the dead,' and were answered in responses by the women. Another company of women brought a large quantity of cloth, and answered in their turn to the above responses. Thus these three bands walked towards the tomb, filling or covering that part of the mount between the house and the place where the corpse lay, and the grave, with fine mats and cloth; after which, seven men blew couch shells, while others sung in a most doleful strain, expressive of the most heartfelt grief. The corpse was now conveyed to the grave upon a large bale of black cloth, with which and fine mats, they covered it. The bearers as they went, walked stooping low, and carrying the bale in their hands. While these services were performing, a company of men and women came into the area, and cut themselves dreadfully. After them, another file of females, nineteen in number, brought each a bag of their most valuable articles, and twenty-one more had each a fine mat in their hands, all of which they deposited in the tomb, being, as they called it, a present for the dead; and immediately after came a present from Toogahowe, consisting of thirty-five bales of cloth, each bale carried by four men on a frame. After the presents, another set of mourners entered the area, sixteen of whom had recently cut their little fingers off. These were followed by another party with clubs and spears, who beat themselves as before described, and disfigured their faces with cocoa-nut husks, fixed on the knuckles of both hands. We noticed that those who held offices, or were related to the deceased, were the most cruel to themselves; some of whom thrust two, three, or even four spears, into their arms, and so danced round the area, and some broke the ends of their spears in their flesh."—*Missionary Voyage*, p. 240.

"Raa Kook being indisposed, sent to desire Captain Wilson and the surgeon would come over to him. They found him feverish, from the pain of a large boil on his arm, which Mr. Sharpe fomented and dressed. He had several people about him, among whom were two women, who appeared much scratched about the breast and stomach, as if with pins; they enquired the cause, but not having the linguist with them, could only learn that it was done with a prickly kind of long leaf, and from the apparent concern of these

women, it was conceived, that the wounding themselves was an external mark of sorrow for the general's indisposition."—*Wilson's Pelew Islands*, p. 192.

"Pour témoigner le deuil les Tartares Circasses se décidèrent le front, les bras, et le stomach, a coups d'ongles et d'une façon fort barbare; en sorte que l'on en voit découler le sang en grande abondance.—Leur deuil continue jusqu'à ce que les playes soient fermes et s'ils veulent qu'ils durent plus long temps, ils les ouvrent souvent de la même façon."—*Olearius*, Tom. II. p. 69.

### *On the Omissions and Exaggerations of what is termed Evangelical Preaching.*

*To the Editor of the Remembrancer.*

Sir,

MANY of your readers must be aware of the erroneous nature of those doctrines which originally distinguished a large class among the dissenters from the regular ministers of the Church of England; and which have latterly been espoused by numbers within the pale of that Church, and represented as the essential and fundamental tenets of the Gospel.

These doctrines cannot be properly discussed within the limits of the present communication; but as I have reason to believe that they are regarded with a favourable eye by many to whom they are very little known, I conceive that a statement of the *prima facie* evidence upon the subject, may be the means of promoting the general object of your publication.

It is notorious, that those who maintain the doctrines to which I have alluded, are powerfully recommended in many quarters by their piety and their zeal. It is supposed that the Gospel cannot be misunderstood by those who make it the principal object of their study, and who bear a name by which their affection to it is declared. And many persons take it for granted on no better grounds than these, that an Evan-

gical pulpit is a fountain of never-failing truth, and that no coin can be counterfeit which bears such an image and superscription.

It is useless to refer these men to the standard writers on divinity, the task of consulting them with care is too heavy to be borne; but perhaps the persons who have paid so much regard to a few obvious circumstances, which are favourable to the preachers in question, may also be persuaded to listen to some unfavourable symptoms. If it should appear that their great earnestness, and their assumption of a plausible title, which rank foremost among their pretensions to be heard, are counterbalanced by an imperfect statement of the doctrines of Christ, which may be considered as the most obvious objection to them, it will follow that their doctrines ought not to be embraced, till they have been carefully considered and established. The credit which is given to them on the former account must be withheld from them on the latter; and conviction can alone authorise any one to join their ranks. With a view of accelerating the arrival of that happy day, in which no one shall desert the communion of his Fathers without a full demonstration of its errors, I submit the following essay to your attention. It unfolds a few of the omissions and exaggerations which are commonly found in evangelical sermons, and may perhaps serve as a beacon against the more dangerous rocks which they contain.

In the 1st place then, certain doctrines are almost the only themes of these discourses. The preachers are always recurring to the same topics. Whatever be the particular bearing of the text, the sermon usually glides into the same beaten track. The corruption of human nature, the utter inability of man to co-operate in the work of salvation, the all-sufficiency of faith, unconditional salvation, the wonders of grace, the ardour of divine love, together with certain untangible and

mystical representations respecting regeneration and religious feelings, and experiences,—are not these the topics with which the pulpits of the self-styled evangelical preachers almost constantly resound? But is this the whole of Christianity? Was it intended by Jesus Christ that his followers should receive no further instruction? Surely there are other most important doctrines, all of which in turn, in a course of real evangelical preaching, ought to be impressed upon the minds of the hearers. The general resurrection and the last judgment, with its terrors and its hopes, are subjects, which come directly home to our dearest interests; which are calculated to produce the most powerful effect upon the heart, and most materially to influence the conduct. Are these frequently and energetically brought forward? Are the holy Sacraments, which Christ himself ordained, dwelt upon with due force? Is the hearer sufficiently reminded of the solemn obligations both as to faith and practice imposed upon him at baptism, and of the invaluable promises attached to a due fulfilment of them? Are the faith and the holiness of life, necessary to prepare us as fit guests at the Holy Supper, and the spiritual benefits resulting from a worthy participation thereof, set forth, at their proper season, with the force, which they substantially possess? Are the summaries of Christian doctrines, contained in the Creed and in other parts of the Catechism, brought occasionally forward, in regular series, for a clear and plain exposition? Is the attention frequently recalled to the motives for evangelical obedience and consequent holiness of life arising from a consideration of the love of God, of the fear of God, of the grace of God, from the sufferings of Christ, from the more striking offices in the mysterious character of the Redeemer, and from various other circumstances connected with the wonders of redemption? Are

the parables of our Saviour, the sacred histories of individuals, which have been written for our instruction, and the several doctrines and duties arising out of the Collects, the lessons, the epistles and gospels, and the several festivals, as they come under our more particular observation in the Ordinances of our Liturgy, are they, each in turn, made the subjects of particular discourses? Above all, is repentance, in its true nature and in its effects upon the heart and conduct, fully explained? Is the character of Christ, as it was intended to be an example for us to follow, set forth in all its more striking parts? Are the peculiar Christian graces of patience, meekness, brotherly love, resignation, and charity, held frequently forth to our imitation? Is the nature of our probationary state frequently, I might almost say, ever touched upon? And are the great moral duties, which are briefly contained in the Decalogue, which form the principal topic in our Saviour's discourses, and which are powerfully enforced by St. Paul and the other writers of the Epistles, as the great end of their preaching, from their influence upon the character and the happiness of man in this world, and upon his eternal felicity in the next,—are these great moral duties made the burthen, if I may venture so to call it, of every Christian discourse, and placed before the hearers in the very strong light, in which they require to be set? And lastly, is the controul of the eye and of the heart, of the wishes, of the thoughts, and of the feelings, from a principle of Christian obedience, shewn to be the only certain mode of really subjecting ourselves to the law of Christ?

I might adduce other important points of Christian doctrine; but these are abundantly sufficient to enable both the preacher and the congregation to judge whether, in the case now under consideration, all that is necessary to salvation, be really and fully taught. If it be not;

if the great topics, to which I have alluded, are some of them but briefly touched upon, many altogether omitted, and a few, and those of infinite importance, virtually, for I will not say professedly, disparaged and discountenanced,—surely the claim to evangelical preaching requires to be most maturely weighed before it be allowed. The preacher is called upon to declare to his congregation the whole counsel of God: and that can never be considered as a fair statement of the Gospel, from which so very large a portion is excluded. The fact really is, that in this preaching, supposing it even to be correct, as far as it goes, the elements only, or the mere foundations of the Gospel are treated of. Undoubtedly, when well stated, these are the most important parts of a scheme of Christian instruction. But he only is really entitled to the name of an evangelical teacher, whose discourses embrace in turn all the doctrines revealed to us upon divine authority, and which are intended to make us wise unto salvation.

I am well aware, that in the class of preachers, to whom these observations are meant to apply, strong shades of difference are known to prevail. Individuals among them vary from each other, as to the extent, to which the favourite doctrines are to be carried. It is by no means intended to represent them all indiscriminately, as chargeable with the omissions, of which I have been speaking. They, who do not generally confine their discourses within the limits adverted to, are, of course, not responsible for the defects, which are now pointed out. But if in a very considerable portion of those who are comprehended under a common denomination, these omissions are really to be found, my object will be obtained, if I can awaken, either in themselves or their hearers, a due consideration of the supposed defect. It is in the very nature of zeal, when it is not sufficiently chastised by the judgment,

to be hurried on beyond due limits. Enthusiasm, even in the best causes, is generally marked by an exclusive devotion to the objects which have excited it.

It is not surprizing if this zeal, in addition to its exclusive character, should occasion also very considerable exaggerations. It is difficult to observe moderation with respect to that, which we too highly appreciate. We are apt to over-state what we over-value.

To prepare our minds for a due conception of the wonders of divine grace, it is necessary to render us acquainted with our natural state. The corruption of human nature must be acknowledged, before the merits of the great atonement can be fully ascertained. In making this statement the Evangelical Preacher suffers himself to be carried far beyond the limits of truth. He represents the natural man as a mere mass of corruption. No distinctions are admitted. All are indiscriminately described as equally involved in guilt. Now, legally speaking, no man, most assuredly, is so far guiltless, as not to stand in need of a Redeemer. In this sense all have sinned, and come short of the glory of God. But, relatively considered, men vary as much from each other in moral qualities, as in height, shape, or intellectual endowments. The description must be strangely inaccurate, which is intended to apply to all alike. He must be a most superficial observer, who does not, even at the first glance, discover almost infinite gradations in the scale of moral turpitude. Is the profligate Herod to be placed in the same class of delinquency with the young man, of whom it was said by our Saviour, that he was not far from the kingdom of heaven? Socrates ingenuously confessed, that there were naturally implanted in him particular vicious propensities, which, however, he restrained by great moral

efforts. Another, Nero for instance, gives a loose to all the cruel and licentious propensities of hardened profligacy. Can any description of human nature be correct, which applies equally to characters so diametrically opposite? Can we with propriety couple together, in any moral view of mankind, the shameless harlot and the chaste matron, a model of domestic excellence? No; the determined voluptuary, the dying profligate, and the condemned criminal may derive false comfort from such a description. But it is equally repugnant to reason, to scripture, and to facts. If it be true, I hardly see how the paradox of philosophers, and the ravings of former mystics, contained in the position, "that all crimes are equal," must not also receive our assent. Are men, even in their natural state, so utterly corrupt? Are there not on the contrary numerous instances recorded in history, and may we not reasonably suppose, that there were others still more numerous, which have silently passed away, in which, by means of moral discipline and of great efforts, according to the light of nature, guilt was to a considerable degree avoided, and many of the Christian graces studiously displayed? Yet how large a part of the discourses, which are represented as exclusively evangelical, give support to the most exaggerated representations of the extent of our corruption?

The Christian world seems to be divided by the preachers, of whom I am treating, into two classes, the unconverted and the regenerate. And no slight misrepresentation appears to be admitted in the descriptions which they delight to give, of the state which instantly follows the moment of regeneration, or conversion. In individual instances, after a course of profligacy and impiety, a very great change is, at times, most happily wrought. The conversion is effected by the Divine assistance co-operating with second-

dary causes. But to represent every Christian as experiencing this change, and arriving in a moment at a condition, from which sin seems to be almost, if not entirely, excluded, is neither consistent with facts, as they are unhappily developed in the conduct of the parties concerned, nor with the spiritual warfare, from which we are never said in Scripture to be released until death, nor with that confession of sins, which in the Sacred Writings and in our Liturgy we are required constantly to make. The general turn of the discourses, to which I am alluding, whatever may be the bearing of particular passages, appears to represent a condition of almost sinless perfection. An impression is left upon the mind, that in the old man all is mere corruption, and in the new creature there is a near approach to something like absolute purity of heart and of life. There is as much exaggeration in the one case as in the other. And, both from the words of Scripture and from the evidence of facts, it may be safely asserted, that there are as many and as endless gradations in virtue as in vice, and that no reliance can be placed upon those sweeping general descriptions which pretend to embrace and designate all faithful believers. I need not add, that in some instances, enthusiastic minds, pushing this doctrine further than is usually intended by its assertors, under the influence of a supposed incapability of sinning, have been guilty of the most outrageous violation of the Divine law.

The opinion strenuously enforced respecting the aid of the Holy Spirit, is not inconsistent with the preceding doctrine. The Church of England teaches, that this aid is invisible and imperceptible, and discoverable only in its virtuous and holy effects; like the wind, to which it was likened by our Saviour, and of which we know not whence it cometh, nor whither it goeth. The preachers, who are now under our

consideration, speak, in the most marked manner, of its influences, or what they term experiences, as being of a most sensible nature. To this particular circumstance they repeatedly and forcibly recur. From thus carrying one of the vital doctrines of Christianity much too far, and presenting it to their hearers in a very exaggerated form, those who are of a warmer temperament among them, have had their imaginations imprudently heated, and a door has been opened to the wildest extravagancies of fanaticism.

Again, our Church teaches, that the influence of the Spirit, though we can do no good work without it, yet comes in aid of our own holy resolutions, and co-operates with our faithful endeavours. These teachers, however, seem to lay human agency aside, and to rely solely on the Divine assistance. Unconditional salvation is strenuously maintained: and the necessity of a virtuous life, as an obligation to be fulfilled on our part, is virtually denied. Thus, good works, done in obedience to the Divine commands, the promotion of which was unquestionably one of the two great objects of our Saviour's advent, are stripped of the importance, which they actually possess, and of the obligation, by which we may be induced to perform them. They are made to depend, without any effort of ours, on a cause, which, when in co-operation with the human will, is undoubtedly of the most powerful kind; but when disunited from that will becomes strangely mysterious, and is capable of being most dangerously perverted. With this exaggerated description of the irresistible effects of faith in the regenerated state, the discourses of the preacher flow on in a strain of easy and lively eloquence, captivating indeed to the imagination and soothing to the conscience, but often calculated to produce the most fatal delusions.

I will adduce only one more in-

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stance in confirmation of my argument. It relates to our love of God. This feeling supplies the highest and the purest motive for religious obedience. Its full operation is the last perfection in the Christian character. It is, however, like its divine Object, of a nature entirely spiritual. It requires to be exercised with reverential awe and solemn devotion. And it is to be proved, not by professions but by obedience. Surely then we are not to confound it with human affections, to adopt the language of sensual passion, and to present to the mind images, which are hardly admitted in the common intercourse of society. Such a mode of proceeding is in the highest degree disrespectful and indecorous; feeling is substituted for judgment; and Christianity no longer appears a reasonable service. Yet how often do many of our preachers, in their discourses and in their hymns, indulge in effusions respecting our love of God, which are both erroneously conceived and extravagantly expressed. In the fervor excited by extemporaneous discourses, exaggerations, sometimes even of the grossest kind, are admitted. And a stranger placed among the congregation would be long before he could allow himself to believe, that the creature was addressing the Creator. In the mean time, those among the hearers, who are of a warm constitutional temperature, naturally give loose to the emotion, which has been excited, and regard the calm exercise of humble and solemn devotion as ill according with the Gospel and with the proper spirit of Christianity.

Such, Mr. Editor, in a very brief and limited survey, are some of the leading points of objection to what is called Evangelical Preaching, drawn from the omissions and exaggerations, by which it is marked. They are not in general duly considered by the hearers, or properly animadverted upon by the opponent.

We do not often enough pause and reflect, how much that ought to be said is omitted, and how much that is said is swelled beyond its just proportions. But perhaps those who may honour my remarks even with a cursory perusal, may be induced to suspect the soundness of that system to which they refer; and may at least determine not to embrace it without careful consideration. It has now been long reduced to practice; and is exposed to the obvious objections which I have ventured to recite. They are sufficient to put every judicious man upon his guard; and if he will listen to both sides of the more important subjects in dispute, the friends of the Church can have no reason to be alarmed about his decision.

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#### ON READING AND DELIVERY.

*To the Editor of the Remembrancer.*

Sir,

"How comes it," said the learned and venerable Bishop of London, Dr. Lowth, to the celebrated actor, Mr. Garrick, 'that you Players fix the attention and powerfully impress the minds of the multitude, listening to a story which they know to be a mere imaginary fable, while we Ministers of the Gospel, proclaiming the awful realities of our Religion, which involve the eternal happiness or misery of those whom we are addressing, scarcely excite in them even a transient emotion; or perhaps, while we are speaking, trace in their countenance proofs of the most careless apathy and indifference.' 'Because,' replied that acute observer, 'we deliver our fictions with all the warmth and energy of truth; while you pronounce the most solemn truths with as much coldness and languor, as if they were the most trivial fictions.'"

In this remark there is undoubtedly more severity than justice. But still it contains a lesson, to which many who minister instruction from the pulpit would do well to take heed. "*Si vis me flere dolendum est primum ipsi tibi,*" is a law inscribed upon the human heart, long before it was promulgated by the



Roman bard. It is a practical rule, most generally and successfully acted upon at the present day, by perhaps nine tenths of those who are employed in propagating dissent throughout the country. Assuredly their success is not owing to the superior excellence of their doctrine. Is there then nothing in their example that may be worthy of our imitation? Far from every true son of the Church of England be the wish to catch the applause of the populace, by doctrines accommodated to their illiberal and malignant prejudices, by frenzied appeals to the passions, by horrific descriptions of futurity, more calculated to agitate the weak, than reform the profligate; and least of all by that low, irreverent, and familiar converse with the most high God, so disgusting to the sober-minded Christian. The glare of such spurious eloquence, but "leads to bewilder and dazzles to blind." Its ardour scorches what it should cherish. But there is a genial light and tempered heat peculiar to that Gospel, which is an emanation from Him who is the Sun of Righteousness. It follows, then, that those whom he has placed as lights in the world, like him, should enlighten the understanding, and warm the heart; thus improving our whole man and engaging every part of our nature in the work of our salvation. This is evidently the great end that was kept constantly in view, by those who framed our excellent Liturgy, which breathes a spirit of piety at once fervent and rational. In unison with it, speaking generally, are the sermons of our Clergy; and if it were possible to collect into one view, the whole that are delivered on any given Sunday, throughout England, it would perhaps be difficult to find, in the same number of churches in any country upon the face of the earth, half so much sound instruction, practical morality, wholesome admonition, consolatory encouragement, and ge-

nine Christianity. From the judicious mode, almost peculiar to this country, of reading written discourses from the pulpit, the doctrine delivered, instead of a hasty, intemperate, irregular effusion, is the fruit of care in composing, or skill in selecting, and maturely adapting it to the various necessities of the hearers. But, while we acknowledge these greatly superior advantages, we ought not to forget, that the very act of reading a written composition, tends to damp that ardour which would otherwise naturally display itself; and that the frequency with which our admirable service is performed, is apt, in some degree, to diminish the fervour with which its solemn confession, its earnest supplication, and its grateful thanksgiving are pronounced. Against these evils it particularly behoves us to guard. It might indeed be supposed, that our Church had sufficiently guarded against the danger, by a Form of Prayer, so natural, so appropriate, and so fully expressive of every feeling that can arise in the bosom of man adoring his Maker. To discourse on the omnipotence of the Deity in the temple of his presence, to treat of that judgment to come, at which Felix trembled, to dwell upon the glories of a future state, to describe the sufferings and death of Him by whose blood they were purchased, could scarcely, it might be imagined, fail to inspire the mind of the speaker with feelings of awe and terror, of gratitude, love, and praise. The very idea, that the beings around him, endued with immortal souls, are some of them, for the last time, listening to the voice of mercy on earth, were enough to fill him with trembling earnestness in the discharge of his sacred function. And yet may we not unfrequently hear prayers, the most impressive, presented by persons of undoubted piety, with a languor and monotony, so strongly indicative of indifference, that, un-

less informed by their words, you could not infer from their manner, whether they were engaged in thanksgiving or supplication. Nor, judging by the same test, could we decide, while they are pronouncing the most solemn truths, whether they are deterring from sin, by the threatenings of the law; or alluring to righteousness, by the promises of the Gospel. What is worse: we sometimes find the preacher's manner, not merely monotonous and disagreeable, but positively painful; and while he is decyphering, perhaps laboriously, but incorrectly, the contents of his manuscript, he leaves his auditors quiet and unmoved, at perfect liberty and with a decided disposition to scan his defects, instead of being compelled to think of correcting themselves. Now these are defects not more glaring than injurious to the true interests of Religion, and he who is subject to them, is so far unqualified for performing the duties required of him by our Holy Church; nor ought he ever to rest satisfied with himself, until his conscience bears him witness, that he has, by every means in his power, endeavoured to apply to them the appropriate remedy. Every man, it is true, can not become an orator; but surely every man may appear in earnest, if he really is so. Unfortunately the evil is hardly more grievous than it is general. You discover it springing up, not merely in the deserted corners of the vineyard, but even in those spots of it, which are the most carefully cultivated and the most richly adorned. In this seat of learning and science, I have had opportunity of hearing many of our best preachers, and have listened with delight to discourses worthy of the brightest ornaments of the Christian Church, at the brightest period of her glory. But I am grieved to say how comparatively few of them have any thing approaching to a good delivery. Precipitate rapidity,

tardy languor, fatiguing monotony, whether low or sustained, are but too frequently their distinguishing characteristics. And why? Because pulpit oratory has not duly been made their peculiar study. Their chief care is to compose a discourse, sound in doctrine, useful in practical application; and correct, at least, or very probably eloquent in expression. That done, their care is at an end. They seem to take for granted, that, because they can read, they can deliver it properly, without much reflecting, that to read in the closet and in the pulpit are very different things, and that the man of God, the messenger of grace from heaven, should be duly furnished for this as for every other good work. There are, indeed, several, and those splendid exceptions to the above remarks. To their distinguished merit, and the superior excellence of their mode of preaching, the most ample testimony is borne, by the unwonted numbers that flock with alacrity to join the overflowing congregation thus attracted to St. Mary's. This testimony is the more valuable, from being supplied by the most enlightened of audiences, which will always yield a ready attention to a good discourse, let the oratory of the preacher be what it may. But even here, where the matter, much more than the manner, is the object of attention, you will too frequently hear the encomiums pronounced upon the preacher, accompanied by the exclamation, "what a pity that he should have such a wretched delivery!"

As to the best mode of remedying these defects, there may perhaps be different opinions. Suffice it for the present to have made these desultory remarks upon the nature of the evil: the most effectual method of removing it may perhaps be discussed on some future opportunity.

J. A.

Oxford, March 1, 1819.

*Letter upon the Remarks on Baxter  
in the Third Number of this  
Publication.*

Sir,

WARMLY approving the general designs of your valuable publication, I feel doubly solicitous that nothing should appear in its pages which may not meet with full concurrence from all the friends of genuine and sober piety. It is under these impressions that I wish to recall the attention of the correspondent who furnished you with the article on the life of Baxter to a passage in his last communication which in its present state I must confess appears to me liable to much and serious misapprehension. And I cannot renounce the hope that by thus addressing you I may succeed in drawing forth such farther explanations on the subject to which I allude, as may remove in a satisfactory manner all ground of objection, by making the requisite distinctions between the very important doctrine which appears (though doubtlessly only from the hasty compilation of the article) to be called in question, and the abuse of that doctrine by enthusiastic application, which alone it could have been intended to condemn.

The passage to which I allude is that where the following instances are alleged as strong corroborating proofs of the weakness, credulity, and superstition of Baxter's mind:

"He is also obliged to record the following mercies: his horse reared up and fell back in Worcester town, and the only injury which he received was a bruise on his leg: several book-shelves broke down in the study in which he was sitting; the books fell down on every side, and one only hit him on the arm; whereas the place, the weight, and greatness of the books was such, and his head just under them, that it was a wonder they had not beaten out his brains."

Now surely your correspondent cannot have intended to represent it as unworthy of the strongest mind,

or as in any way derogating from the claims of intellect to express or even to "record" a devout sense of thankfulness on deliverance from the imminent peril of death. A mind perfectly free from every shade of vicious enthusiasm, and far from looking for cases of extraordinary and miraculous interference in the course of God's ordinary government of the universe, may (and indeed must, unless all real belief on the subject be abandoned) still believe that his ordinary Providence presides over every individual event, foreseeing and directing all its consequences. Mercies received therefore under this ordinary dispensation, must still, to such a mind, appear possessed of every claim to particular and personal gratitude; and it will feel hurt in observing the expression of such a gratitude treated in a manner which at least appears to border upon contempt. To narrow indeed our belief in a superintending Providence within more confined limits than these, were in effect to reduce that great doctrine to a mere lifeless nullity; to deprive it of all practical application, and again to introduce into theology the inert and apathetic deity of Epicurean.

It is not by any means my intention to controvert the general position of your correspondent, that Baxter's mind did tend towards superstition, but I cannot allow the above examples to have been happily or judiciously chosen; and even in the preceding paragraph in which some instances of the efficacy of congregational intercession in cases of sickness alledged by Baxter fall under review (although those instances be certainly tinged with the colouring of an enthusiastic imagination), yet as a member of our Establishment I should have been better satisfied had the censure passed on them been accompanied by a distinct reservation in favour of the regulated and sober practice of congregational intercession as adopt-

ed and prescribed in our own admirable Liturgy.

I remain, with every feeling of respect, your faithful servant,

OXONIENSIS.

We readily insert this candid and temperate remonstrance; and can assure our correspondent, that there was not the slightest intention upon the part of the writer of the article in question, either to cast a doubt upon the doctrine of a particular providence, or to undervalue the practice of congregational intercession. To the principles of Oxoniensis we can heartily and readily subscribe, and shall take an early opportunity of enforcing them, as well as of considering the rules which ought to limit their practical application. We shall only here observe that Baxter's record of special mercies is liable to a serious objection; it does not appear certain or even probable that *his life was in danger* upon either of the occasions to which he alludes; and though the soberest piety ought to entertain and may properly record a devout sense of thankfulness on deliverance from the imminent peril of death, yet its claim to the epithet sober will become rather problematical if it regards that peril as very imminent from which almost all men escape.

With respect to congregational intercession, Oxoniensis may also observe that the prayers of Baxter and his honest neighbours were *many times* successful; and never are recorded to have been in vain! If this was really the case, they were not merely living under the care of a superintending Providence, but were almost if not altogether enabled to work miracles. It is to his belief in these miracles that the epithet credulous is applied.

*Honourable Robert Boyle to Mr. Hartlib, inserted by him in a Letter to Dr. Worthington, bearing Date January 30, 1659, and preserved in the Collection of Hartlib's Letters among the Baker MSS. in the Library of Emanuel College, Cambridge.*

As the subject of general education excites so much interest in this country, it is our intention to furnish the reader with such materials as we may be able to collect respecting the origin and progress of that great and good work. The following letter is equally remarkable for its fervent piety and sound good sense.

"I do indeed expect a meeting here this afternoon of the two good men you mention (she means Mr. Wood and Mr. Potter) and my brother Boyle and another ingenious person, in order to the carrying on that work (education of children) which, though it may seem small and contemptible to those who judge according to appearances, cannot but be esteemed truly great by those who are assisted to judge righteously judgment. For surely if creatures can do any thing in laying the foundation of the kingdom of Christ, they must lay it in the minds and consciences of such. And there it can be laid no rational way but by timely and good instructions joined with such discipline and guidance, as may accustom children to repeat the good lessons they are taught by their daily obedience and conformity thereunto, so as both their reasons and the customs may be engaged on the part of piety and virtue, to the strengthening them therein against the assaults they will be sure to meet with from imagination and vice, as soon as they are turned loose to converse in the world. And if in the beginning of our profession to a reformation in these last 18 years, we had fallen to this practice, and paid as many school-masters as we have done military officers, listing *regiments of children* under them to be by them trained up in the *nurture and admonition of the Lord*, instead of so many *thousands of poor men* to be sacrificed to the *passions and lusts of their rulers*, whose ignorance teacheth them to seek an establishment in those things, upon which God has decreed an uncertainty, we had by this time reaped better fruits of our labours and expences than DISAPPOINTMENT, DIVISION, POVERTY, SHAME, AND CONFUSION, all which are in great letters

*Extract from a Letter of the Viscountess Renclagh, Sister of the*

upon the present frames of men's spirits 'and posture of their affairs. And therefore if towards this work I may supply but so much as may come to the share of the least joint of the body of Christ, I shall think myself highly honoured by Him to whom honour and glory belongs from all his creatures, who yet can give it Him no way so eminently as by their being rich in such good works as these."

### CHURCH BRIEFS, AND RURAL DEANS.

*To the Editor of the Remembrancer.*

Sir,

THE observations, which I addressed to you under the signature of a Berkshire Incumbent, and which you have already honoured by insertion, have not been without effect. On investigation, I find that my plan of limiting the collection of briefs to particular counties, has not escaped the attention of persons in office. I entertain a sanguine hope that it will soon be acted upon; and if by giving publicity to my suggestion, you have been instrumental in procuring its adoption, "the Remembrancer will not have appeared in vain."

Though I wrote my first letter without official communication, and it might on that account want official authority; yet my statements were sufficiently accurate for my purpose. Subsequent enquiries have tended to corroborate them in all material points. Among other particulars I stated, that the previous expences of obtaining a brief, amounted to something more than eighty pounds, consisting of the following items:

Fiat.....	£10	5	6
Patent.....	22	11	6
Paper and printing.....	28	10	0
Stamping.....	13	10	0
Canvas, carriage, portorage, postage, and other small charges.....	15	5	0
	£84	0	0

By reducing the number of briefs from 10,800 to 1000, a proportion-

ate reduction will take place in each of these several items, excepting the two first. Even the two first articles will be lessened, for the secretary and clerk of briefs are respectively entitled to 6s. 8d. and 3s. 4d. for each county to which a brief is sent. The total amount of all the previous expences, together with the collector's salary, would probably not exceed fifty pounds.

On examination into the collections raised in particular counties, I find, that in many, they are not sufficient to cover the collector's salary. In the county of Devon, about 413 copies of every brief are dispersed, and the average amount of the collections on them, does not exceed four pounds. In the counties of Norfolk and Suffolk, the collections are equally unproductive.

An account of all the collections on briefs for ten years, ending with the year 1815, has been printed by order of Parliament. The net amount was nearly what I mentioned in my former letter, and I subjoin a list of the collections in 1816, which has not yet been printed.

	Net Produce.
Brightlingsea Church, Essex	£98 3 7½
Brixham Chapel, Devon.....	227 8 0½
Meller Church, Derby.....	98 5 0½
Wincle Chapel, 2d brief, Chester	149 12 7
Littlebro' Church, Lancaster	161 15 7½
Longnor Chapel, Stafford....	89 11 0
Stichall Church, 3d brief, Warw.	113 12 1½
Audlem Chapel, Chester.....	49 4 6

This list may not be precisely correct, since a few small sums in remote counties are not returned till after the lapse of years.

Of the institution of rural deans, as connected with the good order of our parish churches, nothing can more forcibly shew the expediency than the following circumstance. In the county of Devon, where these officers have been immemorially established, only one brief for Walkhampton church, has been applied for, within the space of a century. The chapel of Brixham is a new structure, as the church is insuffi-

cient for the vast population of the parish.

It is with pleasure I report, that the establishment and revival of rural deans has taken place in many other dioceses; and it is to be presumed, that the measure will be attended with similar benefits. In the diocese of Gloucester, the office was revived by that amiable prelate, Bishop Benson. In the diocese of Salisbury, the worthy prelate who now fills that see, has provided for their appointment. There is one circumstance attendant on the office of rural dean, which I believe is peculiar to the diocese of Exeter. It is there annual, and is filled by the incumbents of each deanery in rotation, except where a new incumbent succeeds to a benefice, who takes the office the year after his institution. This custom is attended with some inconveniences, because a rural dean seldom visits the churches in his deanery more than once in a year, and he retires from his situation without knowing that the reparations which he orders, are carried into execution.

I am, Sir, &c. &c. &c.

J. B. S. CARWITHEN.

P. S. In order to correct any popular error respecting fees due to public officers, it should be observed that they are received only by the secretary and clerk of briefs; that the Lord Chancellor himself receives nothing; and that the value of either of the two patent places above-mentioned, though attended with considerable trouble, does not amount to 200*l.* per annum. In my first letter I observed, that the fees had not been raised for a century past, I now find that they have been lowered.

#### MAIDSTONE GAOL.

To the Editor of the Remembrancer.

Sir,

So much mischief has been done of late by the indiscriminate permission,

given in most of the gaols of this kingdom, to admit sectaries of all descriptions, that I am quite sure you will feel much gratified, as I have done, at one of the late regulations, adopted for the management of the new gaol at Maidstone. They received the sanction of the Judges of assize at the last assizes for the county of Kent. After various regulations, respecting the duties to be expected from the chaplain of the gaol, who, that he may the better attend to them, is to engage in no other professional duty; and is to have a competent salary, with a house, which does not open into the gaol, and has no internal communication with it, but is still closely adjoining to it, are the following orders:

"In case of sickness or necessary engagement, the chaplain may appoint a substitute for the occasion, specifying in his journal the cause, and the name of the clergyman so appointed.

"The chaplain, or (under the foregoing regulation) his occasional substitute, shall be the only minister of the Church of England allowed to perform divine service in the prisons, or to attend the prisoners, unless by a special order of the court of general sessions, or in case of urgency, of a written order from a visiting justice.

"If any prisoner shall declare himself or herself of a religious persuasion, dissenting from the Established Church, a minister of such persuasion shall, at the request of such prisoner, be allowed to visit him or her; but such minister shall not attend or visit any prisoner, who is not of such persuasion, nor visit any prisoner during the regular hours of labour, unless with the permission of the keeper, on any emergency, to be noted by him in his journal.

"Books of religious and moral instruction shall be provided, under the direction of the chaplain, to be used or distributed among the prisoners at his discretion; those for the general use of the prisoners, shall be bought at prime cost of the Society for promoting Christian Knowledge; and such as are given to the prisoners, on their discharge, shall be applied for by the chaplain, on the terms of that society.

"Schools shall be established in the prison, under the direction of the chaplain, and superintendence of the visiting justices.



These rules, on the authenticity of which you may rely, are admirably fraught with wisdom: they are few out of many equally excellent. Their object is to improve the morals and to mend the hearts of those unfortunate objects, who fall within their scope. They are a beautiful illustration of our excellent Church, which, while it wishes, as it ought, to draw all men within its pale, is most tolerant, and anxiously solicitous for the spiritual welfare of those who may happen to differ from it.

These wise regulations, above quoted, have met with my unqualified approbation; and I am confident they will no less entitle themselves to your applause.

I am, Sir, with great respect for your labours in the best of all causes,

Your obedient servant,

IGNOTUS.

Maidstone, March 26, 1819.

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### *Institutions at Hofwyl.*

A STATEMENT of Mr. Fellenberg's general designs, and a few of the details respecting his academy for the higher classes, having been submitted to the reader in a former number, it will be the object of the present article to explain the nature and tendency of his plan for the education of the poor. Mr. Brougham has rightly remarked, that it is this branch of the establishment which is more particularly worthy of attention; and though few persons can be expected to consider it a model for imitation, yet those who take an interest in the cause of general instruction may derive some very valuable hints from Mr. Fellenberg's experiment.

For an outline of the plan recourse must again be had to Mr. Brougham's evidence before the Committee.

REMEMBRANCE, No. 5.

"The first principle of the system is to show the children gentleness and kindness, so as to win their affections, and always to treat them as rational creatures, cultivating their reason, and appealing to it. It is equally essential to impress upon their minds the necessity of industrious and virtuous conduct to their happiness, and the inevitable effects of the opposite behaviour, in reducing them from the comfort in which they now live to the state of misery from which they were rescued. A constant and even minute superintendence, at every instant of their lives, forms of course part of the system; and, as may easily be supposed, the elder boys, who have already profited by the care of the master, aid him in extending it to the new comers, who for this purpose are judiciously distributed among them. These are, I am aware, very general principles, and upon their judicious application to practice in each particular instance, according to the diversities of individual character, their whole virtue depends. But a somewhat more specific notion of the plan may be formed by observing, that it is never allowed for a moment to be absent from their thoughts, that manual labour, in cultivating the ground, is the grand and paramount care which must employ their whole lives, and upon which their very existence depends. To this every thing else is made subordinate; but with this are judiciously connected a variety of intellectual pursuits. At their hours of relaxation, their amusements have an instructive tendency; certain hours are set apart for the purposes of learning; and while at work in the fields, the conversation, without interrupting for a moment the necessary business of their lives, is always directed towards those branches of knowledge in which they are improving themselves during the intervals of labour. Beside writing and cyphering, (at which they are very expert,) they apply themselves to geography and history, and to the different branches of natural history, particularly mineralogy and botany, in which they take a singular delight, and are considerable proficient. The connexion of these with agriculture render them most appropriate studies for those poor children; and as their daily labour brings them constantly into contact with the objects of those sciences, a double relish is thus afforded at once to the science and the labour. You may see one of them every now and then stepping aside from the furrow where several of them have been working to deposit a specimen, or a plant, for his little *hortus siccus*, or cabinet; and Mr. Fellenberg rarely goes

P p

into the field where any of them are labouring, without being called upon to decide some controversy that has arisen upon matters relating to mineralogy or botany, or the parts of chemical science which have most immediate relation to agriculture." P. 101.

To this account it should be added, that Fellenberg's specific object is to make agriculture the means of improving the intellectual and moral character of the people. (Vide Pictet's Report, p. 29.) He was sensible of the difficulty of assembling the village poor for the purpose of receiving instruction, while their labour is almost indispensable to the support of their respective families, and little time can be spared for mental employment. He determined therefore to try if he could not educate the children of the peasant, by means of that very agricultural labour on which their subsistence depends; and thus to accomplish the task of unfolding their intellectual and moral capacities in the most serviceable line, without interrupting their work for a single day. This was Mr. Fellenberg's fundamental idea; and he fortifies it by many reflections upon the salutary tendency of agricultural labour, both as regards the body and the mind.

The establishment commenced, as has been before observed, with three children brought together from different parts of the country. Of the first, Vehrli gives the following account in an extract from his journal, published in the Dublin edition of the Reports of the Institute at Hofwyl.

"George Mattman was the first child committed to my care, the 5th of June, 1810; his father remained two days with him at Hofwyl, and then returned; the poor child cried bitterly when parting with him. . . . He told me that his father had had a lawsuit with some wicked people, who had ruined him, and deprived him of the little land and cattle he possessed; he said that his father understood business very well, and that when the country people had any dispute between

them, they went to him to arrange their affairs. He likewise shewed great affection for his mother, he said, that she always exhorted him to honesty and industry, and that she often spoke to him of Jesus Christ, and of the example of wisdom which he shewed from his infancy. More than once when I had given him any moral precept, he answered that his mother had told him that already; in short, George shewed a very good disposition, he had no inclination to vice, and he soon learned to read, write and calculate, with great ease. When we have been all at work, and that I gave lessons to the other children, he willingly joined in it, and has asked me several questions, which shewed that he had a desire to learn. However, this did not succeed so well at the beginning. His mother had inspired him with a desire for instruction rather than for work; he possessed that activity natural to other children, but he could not apply himself to any thing with constancy and steadiness. I understood from different things he said, that most part of his time, when at home, was spent in the streets, with children of his own age." P. 47.

Of the next child mentioned in the extracts from the same report, Vehrli says, that

"He gave indications of a good disposition; he was sensible of the gratitude due to his former masters, who had the care of him from his infancy till he was ten years old; he never mentioned their names without regret, and took pleasure in relating how good and charitable they were, though poor." P. 52.

Of other children we are furnished with less favourable anecdotes; and they were evidently accustomed to the bad habits of begging, lying, and petty thieving. It is to be remembered, however, that Mr. Brougham represented them, "as sunk, with hardly any exception, in the vicious and idle habits of their parents, a class of dissolute vagrants resembling the worst kind of gypsies;" and this statement is not confirmed by the Hofwyl reports. It is to be lamented that a more cautious form of expression was not used, because many will suspect that the reformed condition of these children is described with as much exaggeration as their original depravity; and

though "their appearance, their countenance and manner, impressed Mr. Brougham with a conviction of their excellent dispositions," his readers may think proper to require less equivocal proof.

An account of the employment of the children's time, and the usual course of their education, may be thus faithfully translated from Picet's Report.

"In summer they rise at five, in winter at six. After they are washed and dressed, they repeat a prayer, and are instructed for about half an hour. Then they breakfast; and immediately proceed to work, continuing there till half past eleven. They are allowed half an hour for dinner; and Vehrli gives them an hour's lesson when it is over. They then return to their work till six in the evening—at which time they sup; and amuse themselves afterwards as they please. The day is concluded with a lesson for half an hour, and with prayer—and they are commonly in bed between eight and nine.

"This distribution of their time varies with the seasons. In summer, they stay longer at work and sup a little later. In winter, the lesson before supper lasts for an hour and a half, or two hours. The ordinary duration of manual labour is ten hours in summer, and nine in winter; it is never more than twelve nor less than eight. During the greater part of the year sedentary instruction lasts two hours, but it is extended in the winter months to four. Sunday morning is devoted to religious duties and to instruction. Lessons are again learned for some hours after dinner, and the rest of the day is spent in athletic exercises, sports, and walking." P. 39.

"They are taught reading, writing, drawing, singing, a little grammar and geometry; and some explanations are given of the ordinary phenomena and productions of nature. They learn as much of the geography and history of their country, as can be useful to them. They are called upon also to exercise their judgments, and they receive religious and moral instruction.

"These lessons are not taught according to any fixed plan—but attention is directed to one or other of them according to circumstances. And, as a peasant's education ought to be a relaxation after labour, as well as an instrument by which labour will be rendered more effectual, the inconsiderable number of hours allotted to his object at Hofwyl are found quite sufficient for the purpose. Every thing,

moreover, in this plan tends to carry on education. Manual labour, when conducted by an enlightened and benevolent mind, and directed even in its minutest details to a useful and important end, produces moral improvement in the workman. By setting a continual example of order and regularity, by requiring it, by making it habitual, and by constantly enforcing its advantages, a love for it is gradually inspired. The attention is thus roused and directed to proper objects. The children become accustomed to put forth all their faculties and all their strength in the execution of their several tasks. They are also taught to waste nothing which is either fit for consumption or reproduction." P. 41.

These extracts are not so copious as many readers may desire, but will suffice to direct the curious to the original sources of information, and may be sufficient for a general estimate of Fellenberg's institution.

He has evidently conferred great benefits upon the children under his care; on a farm of the moderate size of 200 acres, he has assembled his little troop of juvenile labourers, and together with quite as good an education as their circumstances require, he has given them what is much more important, habits of industry, temperance, honesty, and piety. Their number amounts to between thirty and forty; and great pains have been always taken to reform those already in the school before new comers are admitted. The ordinary labourers upon the farm have also been separated carefully from the children, that the dangers of bad example might not be encountered; and the effect, which appears to have been ascertained beyond a possibility of error or deception is, that the children are conducting themselves with extraordinary propriety, and promise to fulfil the expectations of their employer.

But it may be doubted whether any thing which has yet been done at Hofwyl, has a tendency to promote that general education and improvement of the lower orders, which is the glory and boast of the

present age. Mr. Fellenberg desires *to regenerate Switzerland*; and with this view he takes forty children into his service, and brings them up with great care, and skill, and kindness; but in a manner which absolutely defies general imitation. The problem which he undertook to solve, was how to give a good education to the children of the agricultural poor, without interrupting those pursuits upon which the support of their families depends; but the children at Hofwyl have been entirely separated from their families, and boarded, clothed, and lodged by their benevolent master, without any remuneration but the very inadequate one of their labour. A few links of the chain have been cut in pieces by main force; but by far the greater part of it is still fastened upon the agricultural population, and M. Fellenberg's system is not able to unloose it. It is difficult even to imagine how his measures can contribute to general education. They must always be limited within very narrow bounds; and if they should induce those who are earnest in the great cause of improvement to give their exclusive attention to a few favoured individuals, instead of providing general instruction for the community at large, M. Fellenberg will rather retard than advance the progress of society. That his system may be perverted to support such an error, and that there are persons who will prize it on that account, is proved from a remark in the Preface to the Reports, printed at Dublin; in which we are told that "it will scarcely be denied that more good would result to society from giving united education and instruction to fifty children in this manner, (viz. in the manner of Pestalozzi and Fellenberg,) than from affording limited instruction to a number of hundreds"!! The peculiar circumstances of the Irish labourer may have called forth this opinion; and a situation may possibly be found in which it might be

acted upon with propriety. Where the morals of the peasantry are at a very low ebb, and scenes which will be constantly witnessed in the cottage must tend to remove every good impression which is made in the school, it may be permitted to try the experiment of separating a few children from the rest, and bringing them up in that state of seclusion which is thought indispensable at Hofwyl. The improvement thus produced in a particular district, might serve to awaken attention by the contrast it will exhibit, and to stimulate those to activity who had formerly been idle from despair. But it will not readily be proved that there is any need for this penitentiary system in such countries as Switzerland and England, much less that it should be preferred to our received modes of education.

The Edinburgh Reviewer dwells with so much emphasis upon the good effects of the measures pursued at Hofwyl, that it might be supposed he had never heard of the measures pursued in England, or of the unqualified success which has attended them. The importance of sending over some boys to learn the routine of instruction (Edin. Review, p. 154,) is very much enforced; and a desire is expressed "to see the *principles* which are unquestionably both just and practical received as they deserve, and applied with the necessary variations prescribed by diversities of situation." It is to be remarked, however, that there is in fact no routine of instruction to learn; for the children, as M. Picotet has already informed us, are not taught according to any prescribed rule, but at the discretion of their master; and the distinguishing feature of the plan is the complete reliance which is placed upon his judgment and devotedness. It might be too much to affirm, that the system never would succeed without a superintendent of Vehrli's talent and virtue; but a large portion of them both must be required in every school.

master who is to imitate the institution at Hofwyl; and on this score alone, it may be doubted whether the principles "are unquestionably both just and practical." Without adverting to the puerilities by which parts of the system are disfigured, to the botanical and mineralogical studies which have convinced Mr. Brougham "that the habits of common labour are perfectly reconcilable with those of a contemplative and even scientific life; and that a keen relish for the pleasures of speculation may be united with the most ordinary pursuits of the poor;" without venturing to smile at the assurances gravely delivered in the reports, that it is difficult to succeed in any trade without a knowledge of drawing, and that an acquaintance with geometry is necessary for a mechanic; without noticing the absurd importance which is attached to the duties of the singing-master, or the erroneous and most unscriptural notions of religion, which unfortunately prevail at Hofwyl; can it be imagined that the good parts of Fellenberg's system are capable of being extended to a considerable district? He separates the children from their parents, thereby depriving the latter of those invaluable lessons which it is well known that they often receive from their better instructed offspring; he cultivates a considerable farm with these children without permitting them to communicate with his other labourers; with the assistance of a very extraordinary man, he succeeds in giving them an excellent, and perhaps a practical education; and he provides for their support at no trifling expence. Take it for granted that the plan will be successful wherever it is tried, how can we find persons willing or able to superintend it. In many country parishes, the difficulty of educating those who must work for their bread, constitutes the great obstacle to the exertions of the National Society; but would those obstacles be removed if

a benevolent landlord should determine to cultivate one of his farms by children alone, and to employ the best Vehrli he could find in the double capacity of school master and ploughman? Is it not obvious that while we follow the natural course of society, the children of every parish must be scattered on different farms according to the different employments of their parents, and that all attempts to assemble them in gangs should be confined to Utopia? Let Mr. Fellenberg have all possible credit for what he has really accomplished; he has reclaimed a certain number of boys, whose habits were in many instances vicious, and he has enabled them, by the joint effects of labour and instruction, to become useful members of society. And although he is mistaken in supposing that he has exhibited a specimen of general education, yet has he furnished us with a valuable penitentiary plan, to which the number of our juvenile delinquents gives considerable importance. Those children who are sunk in idle and vicious habits, whether derived from their parents, or picked up by themselves, would certainly be proper objects for such a seminary as Hofwyl; and if their escape from it could be prevented, they might be ultimately reformed.

And though Mr. Brougham is of opinion that the application of the system to a populous district would be particularly difficult, and that a substitution of manufacturing for agricultural labour would greatly augment the difficulty, (Appendix, p. 103,) it may be doubted whether facilities are not furnished in our towns, which would render the plan much less impracticable there, than in the country. One insuperable obstacle in the latter, that of procuring masters who can superintend both the labour and the instruction of the children, may be obviated among manufacturers in more ways than one. For, if necessary, the direction of the school and the work-

shop might be entrusted to different persons: and it also would be possible to find many mechanics who are capable of teaching not only their own trade, but also the rudiments of a poor man's learning. Such a system has in fact been adopted in many of the best regulated workhouses; and in a few Schools of Industry and other benevolent Institutions. Room will always be found for such establishments in the metropolis, and other populous places, where there are numbers who have no parents to controul or employ them. The experiment has been tried in London at the school in Gower's-walk, and has completely succeeded; and it might be well to engraft parts of it on the cotton mills, and all other branches of manufacture, which employ children in considerable numbers. But where the parents have the means and the inclination to set their offspring to work, they will do it much more efficaciously than any other persons; and if they can be prevailed upon to send their children to school for instruction, either on particular days in the week, or on a small portion of several days, every attainable object may be accomplished. In towns, it is evident that this might easily be done, and in the country it is equally evident that it can hardly be done at all. In spite therefore of the agricultural predilections of Mr. Fellenberg, and of the opinions given so decidedly by Mr. Brougham and the writer in the Edinburgh Review, it may be conclusively proved, that the joint application of labour and learning to the moral improvement of the poor, must almost always be confined to manufacturing districts; and it is in these that the greatest necessity for improvement exists. The country gentleman will not often render real service to society by separating children from their parents, and putting them under the direction of his bailiff; and possibly he may find less objectionable means

of cultivating their understandings and regulating their lives. The manufacturer, or the inhabitant of a populous town, will certainly have no opportunity of exciting a taste for mineralogy and botany, and may not be able to place *natural religion* in that captivating light in which it appears to the children who sing moonlight hymns at Hotwyl; but with the assistance of Dr. Bell he may teach a thousand children to read and write; he may instruct them on a system which shall infallibly call forth their mental powers, and give them habits of accuracy, civility, attention and self-respect; he may also combine this plan with a regular manufacture, or he may assemble the little workmen from a hundred different employments for the purpose of receiving intellectual and moral instruction; and more than all the rest, he may ground that instruction upon the only solid and never-failing base, an intimate acquaintance with the revealed will of the Almighty.

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*Clerical Institution at St. Bees,  
Cumberland.*

It is sufficiently known to those who are acquainted with the North of England, that a very considerable proportion of the Ministers of the Churches and Chapels in that part of the kingdom, are not graduates of either of our Universities. The explanation of the fact is obvious. The value of the generality of these Benefices, is by no means such as to hold out any prospect of reasonable remuneration for the necessary expences of an academical education. The pastoral office is, therefore, usually supplied from among those candidates for holy orders, sometimes denominated "*Literates*." These young men, chiefly the sons of the clergy, and yeomanry of the country, having obtained instruction in Latin and Greek at one or other



of the foundation grammar schools, which abound in the northern counties, have been, hitherto, left to acquire afterwards, by private study, such a degree of theological knowledge, as might qualify them to present themselves for the examination of the Bishop. It is natural, however, to suppose, that they would often feel much inconvenience, and be subject to great disadvantages, from the want, as well of proper books, as of some competent guide to direct them in their reading, and to enable them to form a right judgment of their own proficiency.

With the view of supplying requisite assistance in these respects, and at as little cost as possible, to persons thus precluded by their pecuniary circumstances, from partaking of the advantages to be found at Oxford, or Cambridge, a college, called, *The Clerical Institution*, has recently been organized at St. Bees, in Cumberland. Its object claimed and procured for it the unanimous sanction of the northern Bishops. Indeed the plan originated altogether with one of their number, the present zealous and enlightened Bishop of Chester. His Lordship's experience in his very extensive diocese, had forcibly convinced him of the great need there existed for some establishment of this nature; and his own exertions, with the munificent aid of a lay peer, towards the same pious design, have at length afforded him the satisfaction of seeing it brought fully into effect.

At St. Bees is an ancient abbey, the western end whereof is used as the parish church. The east end, which had long remained in a state of ruin, has been repaired, at the Earl of Lonsdale's expence, and divided into two large and handsome apartments. One is conveniently fitted up as a reading room, to which the students, who board and lodge in the village, may resort at pleasure for the prosecution of their studies; the adjoining apartment

serves both as a library and lecture room.

The library is already well stored, the books being partly a donation from Dr. Bray's Associates, and partly the gift of the Earl of Lonsdale, the Bishop of Chester, and other friends of the undertaking; among whom are particularly to be reckoned, the delegates of the University Press of Oxford, who have most liberally presented to the Institution a copy of each of their reprints of theological works. To this valuable library the students have free access.

The lectures of the superintendent\*, and the exercises required of the students, are calculated particularly, indeed exclusively, to meet the wants of those who are to be candidates for holy orders. The length of time they are required to remain at the Clerical Institution, is not fixed, but depends on their age and attainments. It is not desired that any should enter before they are twenty years old: and all are expected to have acquired at least the rudiments of the Latin and Greek languages previous to their admission; since it is quite foreign from the purpose of this Institution, to interfere with the department properly belonging to the Foundation Grammar Schools: of which there is, at St. Bees itself, one of the most ancient and respectable in the north of England.

We may surely venture to pronounce, that, from an undertaking of this sort, conducted in such a manner as the high patronage under which it is placed would seem to secure, important good may fairly be expected to result, not to the Church only, but also to the community: for the united welfare of both, must ever most essentially depend on our possessing a supply of sound, able, and zealous candidates for the sacred ministry. And we may perhaps

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\* The Rev. William Ainger, B.D. late Fellow of St. John's College, Cambridge.

add, as a consideration of no trivial moment, that this establishment will also furnish to those of the clergy who stand in need of assistance in their professional labours, more ready means than they would otherwise possess, of procuring curates whose characters and qualifications may be satisfactorily known and appreciated.

To all who are disposed to coincide in these views of the object and probable effects of the Clerical Institution, it will afford gratification to be informed, that, although it has been set on foot scarcely yet two years\*, and the building has been completed only half that time, the average number of students is already between thirty and forty: among whom is fully perceptible the dawn of those advantages arising from *social* study, which are doubtless to be reckoned among the highest recommendations of our public Schools and Universities.

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*Analysis of Waterland's Sermons,  
continued.*

SERMONS 2 and 3. Christ properly Creator, or Christ's Divinity proved from Creation. John i. 3.

The text has been differently interpreted. The Socinian understands the Apostle to speak not of a proper, but of a metaphorical creation. The Sabellian understands by the person creating, not any person distinct from the Father, but reason or wisdom, figuratively put for God himself. The Arian understands a proper creation of the natural world by the Word, himself a creature; but then he pretends at one time that the Son did not make any thing, but that the Father was Creator through him; and at another, that the Son did create all things by his inherent power, under the command of the

Father; and again, he modifies the creation, supposing that the Son did only create some things, or did only put in order what was already created, or did create them, not by his own power, but by the power of the Father, always present with him. The Catholic understands, that the Son, together with the Father, always including the Holy Spirit, was the efficient cause of all things.

Now, I. It will be shewn from Scripture, and primitive antiquity, that God the Son, a distinct person from God the Father, is strictly and properly the efficient cause of all things; II. The force of the argument arising from it, in favour of the divinity of Christ, will be considered; III. Some suitable inferences will be drawn from the whole.

I. The text will be more easily understood, if it be observed, that Cerinthus, and other heretics, made a distinction between the upper and the lower world, pretending, that they had not one author: and it is probably in refutation of this heresy, that St. John asserts, both affirmatively and negatively, that all things were made by the Word, and that nothing was made without him, that is, that all things, without any exception whatever, were made by him. In the Arian controversy, it was pretended, that the Word was the first creature which God created, and that God made him (*απεκρίστωτος*) without the intervention of any person. To which the Catholics replied from the text, that there was nothing made *απεκρίστωτος*, and consequently that the Son was not made at all, unless he concurred in making himself, which it is absurd to suppose. That all things were made by him, means that he made all things, nor is any inferiority implied in the use of the proposition, which is used concerning the Father himself. When both the Father and the Son are mentioned together, the phrase of *whom* is applied to the Father, and by *whom* to the Son, to

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\* It opened with a single student, in January, 1817.

signify the unity of operation, and the distinction of persons, and also a certain priority of order, as the Father is the fountain of all, and first in conception, whenever we think of the Deity. When, under the same latitude of expression, it is said, that *all things* are of the Father, and *all things* by the Son, the operation of one is plainly of the same extent with the operation of the other, and there is indeed but one work of both, so that all things were made by the Son, in conjunction with the Father, and the Father hath made nothing but in and by the Son.

This interpretation of the text is confirmed by John i. 10, 11. where the words "*his own*," may be understood either of the world which he had made, which is the interpretation of Irenæus, Clemens of Alexandria, and Novatian; or if it be interpreted of the Jews, it must be understood of them not as they were his kinsmen in the flesh, but as they were his chosen people; and he was in a more eminent manner their God, and the Old Testament will prove, that the God of Israel was Creator of the world. The Jews can hardly be called his own in reference to him as their Redeemer, because, as he was the Saviour of the world, they were not peculiarly his own in this respect; nor could this have been so properly said of them, before he had made them his own by purchasing them with his blood.

In Rev. iii. 14. our blessed Lord is called the *beginning* of the creation of God, i.e. as some of the ancients explain it: he existed of and from the Father before all things; he made, and he governs, all things, and therefore is the head or beginning of all things, or of the whole creation.

In 1 Cor. viii. 6. the Father and the Son are equally opposed to the Gods many and the Lords many: to us there is but one Lord Jesus Christ: is then the Father excluded among the Lords many? And to us there is but one God: is then the

Son excluded among the Gods many? Certainly not: but the Apostle hath insinuated, that the Father and Son are one God and one Lord, and for this reason, that all things whatsoever arise and flow from both; there is nothing *of* the Father, but *by* the Son, nor any thing *by* the Son, which is not also *of* the Father.

Ephes. iii. 9. God, who created all things by Jesus Christ, must be interpreted in the same manner as the last text; as must also Heb. i. 2. by whom also he made the worlds.

In other texts, which mention the Son's creation of all things, it is said that all things were made by him, not that God made all things through him. The difference of these expressions may preserve us from interpreting God's making all things by the Son, so as to exclude the Son from being properly Creator, and from understanding the Son's making all things, so as not to refer all to the Father, as the head and fountain of the Son himself.

The magnificent expressions in Coloss. i. 15, 16, 17. are plainly intended of a person; of a person pre-existing before the world, and of a person before all creatures, who made all creatures; and thus the Arian, Socinian, and Sabellian hypotheses, are all excluded. *All things* are said to be created *by* him and *for* him: these expressions, which in other passages are applied to God the Father, are not used indiscriminately of the Father and the Son, without meaning, nor did they drop by chance from writers that were inspired. The words, "*first born of every creature*," would be more correctly translated, *first born before the whole creation*; as is plain from the context, which assigns this reason of his being the first-born, that he is before all things, and by him all things consist, and consequently he is himself uncreated. The creation ascribed to him is very strongly expressed. It is the creation of all things in heaven and in earth, visible

and invisible, even to the highest orders of angels: it is the creation of all these things, not only in and by him, but for him and to him, as the final, as well as the efficient cause: it is the creation of all things, so that by him all things consist, and he is the sustainer and preserver of them. Is this the description of a creature?

Heb. i. 2. may be passed without any additional comment or exposition: and we proceed to Heb. i. 10, 11, 12. In this passage, and in the original psalm from which it is copied, the characters are all *personal*, and the Sabellian pretences are immediately obviated: the Socinian subtlety of the renovation of the moral world is as easily refuted, for the work of creation is as plainly described in this text as in Gen. i. 1. and the ideas of perishing and being changed, are quite irrelevant to a moral creation. The Socinian cannot pretend that it is not Jehovah who is spoken of here and in the original psalm; and in the application of the words to Christ, he is said to have laid the foundation of the earth; so that the work of creation is plainly and immediately attributed to him. It cannot be pretended that the passage is an interpolation; for it is found in all copies and version: and the drift of the Apostle's argument clearly proves, that the passage refers to the Son and not to the Father, and so was it understood by the primitive writers. It would be vain and contrary to all antiquity, and even to Arianism itself, to pretend that the Father was the efficient, the Son the ministering cause, and there is plain Scripture to shew, that the Son's efficiency was of the same extent with that of the Father, for *all things* were by him, as well as *all things* were of the Father: this efficiency is also of the same kind, for *all things were made* by him, *all things were created* by him, and by him he *made* the worlds, *ἐποίησε*.

ἐποίησε, ἔκτισεν.

The Son's efficiency is therefore

proper, of the same kind and of the same extent as that of the Father: if these characters be admitted, the point of subordination will not be disputed. The Father is primarily Creator, as first in order; the Son secondarily, as second in order; and they both are one Creator, as they are one in nature, in power, and in operation. This is the Catholic faith, which was before and will be after Arianism.

Of the proofs of this doctrine in the Old Testament, Gen. i. 26. Let *us* make man in *our* image, after *our* likeness; has been understood of the Trinity by all Christian writers. The Jews understood it of God and of his angels, on which the Fathers remarked, that it was absurd to impute creation to the angels. They would not have reasoned thus, if they had not supposed every person of the Trinity to be properly Creator.

Psalm xxxiii. 6. By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth, or by his Word and by his Spirit. This the writers of the second and following centuries, interpreted of the Son and the Holy Spirit. And they would hardly have given this explanation of the text, if they had not been certain of the truth of the doctrine from other sources, whether the Psalmist did or did not intend it.

Psalm xxxii. 9. He spake, and it was done; he commanded, and it stood fast. Psalm cxlviii. 5. He commanded, and they were created. These texts are of the same import, and they were understood by the ancients of the three persons of the Trinity; of the Father issuing his orders for the creation, and of the Son and the Holy Spirit executing and fulfilling them. In arguing with the Jews, who denied the divinity or distinct personality of the Word, and did not admit the authority of the New Testament, it was necessary to draw arguments from the Old, to prove that Moses and the Prophets had asserted a plurality of divine

persons, and that it was not the Father singly, but the Father and the Son and the Holy Spirit, that created the world, and by consequence, that the Son and the Holy Spirit are not themselves creatures. This was their object in the application of these texts, and it at least proves what was their belief, and the belief of the times in which they lived.

It was their belief, that the Father, Son, and Holy Spirit, were distinct persons, all jointly concerned in the same act of creating the whole universe, so that there was no creature of the Father, which was not also the creature of the Son, and of the Holy Spirit. They considered the Father primarily Creator by the operation of the Son and of the Holy Spirit, but without in any degree excluding them from a proper efficiency.

II. The force of the preceding argument in favour of Christ's divinity may now be considered from reason, scripture, and antiquity.

1. From reason; and let it be considered, that he is, 1. The creator and preserver of man, and of all men that have been or that shall be, and of each and of every singular part and faculty of body and of mind. 2. The creator of the world, and of all things that are in it, of land and of sea, vegetables and animals in all their perfection and variety. 3. The creator of the heavens, of the planets and the stars, regulating all the harmony and uniformity of their motions; lastly, the creator of the angels in all their glorious perfection. If the preceding argument be admitted, that the Son of God is the creator of all these, it is not possible to consider the argument in all its latitude without concluding, that he is himself no creature nor any thing else than the infinite and eternal God.

2. From Scripture, which not only affirms that he that built all things is God, and that his eternal power and godhead are clearly seen by the things that are made, but every where

represents creation as the certain mark and characteristic of the true God. But if the Scriptures reserve the office of creation to God, and recognize no medium between God and the creature, and if they do nevertheless ascribe the work of creation to the Son of God, then there are either two creators, which is in effect to say there are two Gods, or the Father and the Son, together with the Holy Spirit, are the one Creator and the one God.

3. From antiquity. It does not appear that any, except the heretics, ascribed the creation or any part of it to a creature. Simon Magus and the Gnostics attributed creation to the angels; and the Valentinians to their imaginary Demiurgus. The Arians absurdly considered the Son both a creature and a creator; and lastly, the Socinians ashamed of this contradiction, introduced the notion of a metaphorical creation.

The conclusion is, that God the Son is the creator of the universe; the creator of the universe is strictly and truly God: therefore God the Son is strictly and truly or essentially God.

III. The following reflections may be made upon the whole argument.

1. The doctrine is not only true and certain, but it is plain and simple, and presents the only method of avoiding the difficulties which perplex the Arians. The Son is of the same nature and substance with the Father; it was not possible that they should either act or exist separately; and therefore it is that the work of creation is in Scripture attributed to both the Father and the Son.

2. The doctrine is consistent both with itself, and with the principles of the Catholic Church, especially in this article from the beginning.

3. There can be no such thing as Tritheism, upon the principles of the ancient Church, so long as a proper sonship and subordination is allowed: but in the hypothesis, either that there are two independent princi-

ples, or that two of the persons are creatures and consequently of a different nature from the other; then immediately commences either Trithemism, properly so called, or Gentile Polytheism. The Catholic doctrine is the only security against a plurality of gods, unless we take our last refuge in Sabellianism; which is utterly repugnant to the whole tenor of the Scriptures, and to the doctrine of the Universal Church.

(To be continued.)

### FEARON'S PROTEST.

To the Editor of the Remembrancer.

Sir,

THE following article has lately appeared in the public papers; and perhaps you will not think it inconsistent with your plan to insert some remarks upon it in your miscellany.

Married, March 2d, at West Ham, Essex, by Mr. Jones, Rector of the parish, Mr. Henry Bradshaw Fearon, of London, to Miss Thompson, daughter of Samuel Thompson, Esq. of Plaistow, Essex; when the following Protest against the Marriage Ceremony was delivered (previous to its performance) into the hands of the Minister, by Mr. Fearon:

"Protest.—To Mr. Jones (of the parish of West Ham, Essex) usually entitled the Rev. Mr. Jones.

"The undersigned, being Protestant Dissenters, present to you the following Protest against the Marriage Ceremony, as at present performed; and to which, according to the laws of England, they are compelled to subscribe. They disclaim all intention of acting disrespectfully, either to the legislature, or to the civil officer before whom they stand: they lament that they are placed in a situation so unnatural, as that even forbearance towards what they esteem an established error would be a formal recantation of opinions which they received on conviction, and which they can only renounce on similar grounds. Against the Marriage Ceremony they most solemnly protest,—Because it makes marriage a religious instead of a civil act:

"Because parts of the ceremony are highly indecate, and must to every correctly-constituted mind be extremely offensive:

"Because the man is required to worship the woman, though the founder of Christianity has declared, that God is the only object for the Christian to worship:

"Because it requires the recognition of the doctrine of the Trinity, than which nothing can be more oppressive to those who disbelieve conscientiously, and after patient investigation, that doctrine; conceiving that the whole Revelation fully sanctions their joining the Apostle Paul in declaring, that, 'To us there is but one God and one Mediator between God and Men,—the Man Christ Jesus:'

"Because as Christians and Protestant Dissenters, it is impossible that they can sanction the interference of any human institution with matters which concern their faith and conscience:

"Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person in 'holy orders, or pretended holy orders,' is painful and humiliating to their feelings:

"Because, as warm and firm believers in the truth of Christianity, they disbelieve and abominate the doctrine of the Trinity, in the name of which the Marriage Ceremony is performed:

"And because, as servants of Jesus, they worship the One living and true God, his God and their God, his Father and their Father.

(Signed) "HENRY B. FEARON.

"JOHANNA THOMPSON.

"Members of the Church of God, meeting at the Crescent, Jewin Street, London."

The first feeling which arises in the mind, on reading this extraordinary Protest, is that of commiseration for the Clergyman, placed in so novel and embarrassing a situation, as to have to administer this solemn office to parties, who disallow both the religious sanctions of the office itself, and that sacred title which, by ecclesiastical usage, and common courtesy, is usually attributed to those who are duly appointed to minister in this, and other ordinances of religion.

1. "Against the Marriage Ceremony they most solemnly protest, because it



makes marriage a religious instead of a civil act."—"By the law of England, marriage is considered simply as a *civil contract*; by which a man and a woman punctually engage to live together as husband and wife. Yet it is a contract so important and venerable, that to impress a stamp of sanctity upon it, and the more effectually to secure it from violation and contempt, its celebration has in all ages of the world, more especially among civilized societies, been accompanied with religious rites. Of this we have examples in the marriage of Rebecca with Isaac, of Ruth with Boaz, and of Sarah with Tobias, where we find that prayers were offered up by the father of the family, and the attendants, to implore the blessings of God." *Shepherd's Elucidation of Com. Prayer*, Vol. II. p. 318.

And who that thinks rightly of an institution so important as marriage, could ever wish to see it reduced to a merely civil contract, and stripped of the authority which it derives from religion? If even now, solemnized as it is, according to the appointment of our Church, in the most awful manner, with all the aid that religion can afford, its sacred obligations are violated and set at naught, as still, alas! they often are; how much more must it be supposed would this be the case? and how much more frequent inroads would be made on the peace and happiness of society, if all religious sanctions were removed from the Marriage Ceremony, and the parties considered themselves as under less restraint than they now are. It might then be imagined, as we know in some evil times it has been, that mutual dislike, caprice, wayward humour, incompatibility of temper, and the working of other unsubdued passions, might be sufficient to dissolve the marriage tie, and introduce endless confusion and disorder into human society. Sensible, as we must be, of the turbulence of such passions, with what difficulty they are suppressed, what incessant endeavours on the part of man, in co-operation with the divine grace, are requisite to keep them in subjection, it surely would be a proceed-

ing most adverse to the welfare of society, to give them freer indulgence, by removing any of those religious restraints that now guard the holy estate of matrimony, and the ceremony according to which it is celebrated. May it now and ever be "enterprised and taken in hand reverently, discreetly, advisedly, soberly, and in the fear of God!" May religion still continue "to impress a stamp of sanctity" upon this important and venerable contract, and "effectually secure it from violation!" And though deemed a civil contract by our law, may it continue to be solemnized in a religious manner, as was the case among the Jews, and even Heathens.

2. "Because parts of the ceremony are highly indelicate, and must to every correctly-constituted mind be extremely offensive."

Allusion, it is presumed, is here made to parts of the Preface or General Exhortation.

"To prevent (says Wheatley) the vain and loose mirth too frequent at these solemnities, the Church begins this office with a grave and awful preface; which represents the sacred action, to which we are preparing ourselves, to be of so divine an original, of so high a nature, and of so infinite concernment to all mankind, that they are not only vain and imprudent, but even impious and void of shame, who will not lay aside their levity, and be composed upon so just and solemn an occasion."

It is necessary, as appears from the tenour of Holy Scripture itself, that men should be told, in the most plain and positive language, what sins they are to avoid, and the penalties attending them; and happy would it be, if even thus they could be deterred from the commission of them. And if some parts of the marriage service, imitating this plainness of speech, would in like manner deter men from the indulgence of those forbidden lusts, which war against the soul, and recal their minds to the consideration of those true ends for which matrimony was ordained, are they therefore to be

deemed indelicate and offensive? Minds "correctly constituted," will take no offence at those passages either in Scripture, or in the marriage ceremony, which are intended for the information and regulation of minds not so "correctly constituted;" and while they strive to bring their own thoughts and imaginations into captivity and subjection to the law of Christ, they will deeply lament the wide-spread pollution that is in the world through lust, even among those who pretend to much delicacy and refinement of exterior manners; and will grieve that Scripture, and this marriage service, plainly as they speak, speak not a language plain and strong enough to controul the licentious passions of evil men. Persons of true delicacy and that simplicity which is in Christ, will make it their first care to avoid those sins which he and his Apostles have plainly condemned, and will not be offended at the mention of them: there is a spurious delicacy and affectation of refinement, which will pretend to be shocked at the bare recital of those sins, which it will not scruple secretly to commit.

3. "Because the man is required to worship the woman, though the Founder of Christianity has declared, that God is the only object for the Christian to worship."

Can it then be imagined, that the worship which the man here engages to pay to the woman, is of the same nature with that which he pays to God himself?

"To worship," says Mr. Shepherd, before quoted, "here means to honour with all civil respect and reverence; to make worshipful and honourable. Thus, in Sam. ii. 30. the old translation was, 'him that worships me, I will worship;' that is, I will make worshipful or honourable: for the words can admit of no other signification, when God is said to worship man, or a man promises to worship his wife. In this sense the term is used by the older English writers, and *worshipful* is a title still given to a civil magistrate."—"It should be observed, that the words *honour* and *worship*,

though the latter term is in this sense somewhat antiquated, are nearly synonymous, and equally proper."

4. The next, and a subsequent part of this Protest, finds fault with the doctrine of the Trinity, which the marriage service recognises; but which the parties here concerned venture to say, they disbelieve and abominate. It must be shocking to those who believe Christ to be God as well as man, and place their hopes of salvation solely on that sufficient atonement, which, as God, he has made for their sins, to see that holy name vilified, and to observe what language they can use, who are allowed to impugn the doctrine of the holy Trinity. Let those who disbelieve this doctrine, and complain that the recognition of it is an oppression to their consciences, shew some tenderness to the consciences of the multitude of believers in it, and abstain from expressions which are little less than blasphemous. Let them impartially and fairly search the Scriptures; and while they "join the apostle Paul," as all true believers must, "in declaring, that to us there is but one God, and one Mediator between God and men, the man Christ Jesus;" they will surely find that this Man has another nature, even the divine, and that he is, as he is expressly called, "the true and the great God, even God blessed for ever."

5. "Because, as Christian and Protestant Dissenters, it is impossible that they can sanction the interference of any human institution, with matters which concern their faith and conscience."

Dissenters in this country have surely little cause to complain of the interference of any of its institutions with matters which concern their faith and conscience; being allowed full liberty to profess what mode of faith they please, and to worship God in such manner as is most satisfactory to their own consciences: this they can do without molestation, and under the protection of the

laws of the country; and, what is more, can take the liberty even, which is the utmost that can be conceded, of speaking reproachful words against its most solemn and sacred institutions. If it be intended that every institution should be changed which may be thought to interfere with matters concerning the faith and conscience of every innovator, who sees not the endless confusion which must ensue?

6. "Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person in 'holy orders, or pretended holy orders,' is painful and humiliating to their feelings."

With regard to a Christian priesthood, they might have known, that, as God the Father, the fountain of all power and holiness, appointed his Son to be a priest for ever; even so that Son, our Lord Jesus Christ, in like manner, appointed others to that sacred office; saying to his Apostles, "As my Father sent me, even so send I you;" send you to minister in holy things, to the edification of my Church; whereof one essential duty was to ordain others, which they did, to succeed them in their sacred vocation and ministry. Hence the origin of the Christian Priesthood; an honour derived from God, which no man may lawfully take unto himself. Even Christ glorified not himself to be made an high priest: and infinite cause is there for regret, that any men should, with presumptuous self-sufficiency, have arrogated to themselves this holy function, and broken that order which was established by the Head of the Church. Hence has arisen abundant disorder, schism, and division in the Christian world; and even laymen, and men in "pretended holy orders," have boldly intruded into sacred offices, to the unspeakable injury of religion. Our own Church, asserting the exclusive right of her priesthood to minister in holy things,

"Appoints that none but a lawful minister shall tie the marriage bond; for God himself married the first man and woman, and the covenant is made to him; and the minister is God's representative, to take the securities, and bless the parties in God's name; for which cause the primitive Christians did not account it a lawful marriage, unless it was celebrated by a lawful minister: and the laws of this, and all other nations, enjoin the same thing." (Wheatley, p. 234.)

Thus may it ever continue to be celebrated, under the influence and sanction of "pure and undefiled religion," however "painful and humiliating" it may be to those who are disaffected to our most holy faith, or however ungraciously they may submit to a ceremony, administered by a Christian priest, whose sole aim is to be instrumental to their present and eternal happiness.

Yours, &c.

W. X. Y.

April 15, 1819.

We have the more readily inserted these well timed observations, because we happen to be acquainted with some particulars connected with Mr. Fearon's Protest, which prove, that he is not so scrupulous as might reasonably be imagined: he has represented individuals as favourable to his extraordinary claims, and as willing to assist him in dispensing with the forms prescribed by law, without having received authority for any such assertion!!

#### *Roman Catholic Petitions.*

THE spirit of party violence, which for so long a time identified itself with the very name of this important question, appears to be gradually subsiding. EMANCIPATION is no longer the watchword of opposition, or the terror of administration. The measure will be discussed, we trust, with increasing calmness and increasing knowledge; for the more deeply men will acquaint themselves

with all its real bearings, the more they will be persuaded that it involves not only the security but even the very existence of a PROTESTANT CONSTITUTION.

The question has been much misstated. It is not whether the Catholics shall be admitted to a share in the British constitution, as it at present exists; but whether the British constitution shall be changed, to meet the demands of the Catholics. The established constitution of these kingdoms is essentially PROTESTANT. It is not, that the state is casually united to a Protestant church; but it is, that a Protestant Church is the very basis and foundation of the State. If Catholicism be once admitted as an established power, the constitution must assume a new shape, the bill of rights must be rescinded, the leading principles of the revolution reversed, and things restored to the same state as they were in the days of Charles and of James. How far such a fundamental change in the constitution will promote the interests either of our civil or religious liberties, the page of history will clearly determine.

The Catholic religion has ever proved itself to be the fostering parent of arbitrary power. The principles of tyranny are deeply rooted in its very nature, nor is there a single instance upon record of its ever having mercy where it had dominion. It demands to be supported by the strong arm of secular authority, and in return it endows that arm with the most decisive sway. Thus it is that political and religious tyranny mutually strengthen and support each other's claims; they grew together in the reigns of Charles and James; they fell together at one revolution, and they will revive at another.

The practice of the Church of Rome is as unchanged as its principles. Look at the notes of the Rheinish Bible; of which more than twenty thousand copies have been

circulated in Ireland within this ten years, under the authority of the whole Catholic hierarchy. In these notes we find every high doctrine of ancient popery inculcated in all its wonted virulence. Heretics are denounced; no faith is to be kept, no dealings entered into, with Protestants, beyond the line of actual convenience. Take again that most offensive and unchristian tenet of exclusive salvation; do we not find it urged in every, even the most modern, manual of Catholic theology.

Nor is their aversion to the distribution of the Holy Scriptures in the least diminished. The sanction given by Dr. Troy to the Scripture lessons of Mrs. Trimmer, has been withdrawn; and so far from there being any tendency to unite with their Protestant brethren, the Irish Catholics are forbidden to send their children to a common school.

In their obedience again to the see of Rome, the Irish Catholics are firm and unshaken. They decidedly admit the jurisdiction of a foreign power, a case which even Mr. Locke himself excludes from the pale of toleration.

*"That Church can have no right to be tolerated by the magistrate which is constituted upon such a bottom, that all those who enter into it, do thereby, ipso facto, deliver themselves up to the protection and service of another prince."* Locke on Toleration, fol. edit. p. 226.

And that no exception can be taken to this position, he successfully exposes the frivolous distinction, which some have attempted to set up, between spiritual and temporal obedience. If then with all his latitudinarian principles, Mr. Locke would not extend his full toleration to such a Church, what would he have said to its admission within the walls of a British Parliament, to legislate for a Protestant establishment.

If we cast our eyes abroad, we shall find that the spirit of Catholicism is unaltered. Witness the revival of the inquisition, and even

of the torture, under the auspices of the present Pope. Even the sufferings and degradation of the Pontiff have not taught him the first lessons of Christian humanity. Not all the moral changes which have been wrought in the world around us, have effected the slightest alteration in the spirit or the views of the papal power.

*Idem oculi lucent, eadem feriatis imago.*

Take again the restoration of the order of the Jesuits, those willing and able ministers of Catholic domination. All that is formidable and destructive in Popery appears to be sublimated as it were in the doctrines, and the practice of Jesuits. Even as late as 1815, an Ukase was issued even by the liberal and tolerant Alexander, excluding the remnant of this order, whom Catherine had suffered to remain, from his dominions, and thus he expresses himself: "*He was no longer surprised, that this society of men had been removed from all countries, and no where tolerated.*" Yet the Catholic petitioners come before Parliament with the Jesuits in their train, and demand that within the walls of a British House of Commons, these sons of Loyola should be admitted to the full powers and privileges of Protestant subjects.

Can it be supposed by any reasonable man that an hundred Catholic members in the House of Commons would remain an inactive or an inefficient body? Can it be supposed that the Protestant Church could be secure under the legislation of such a phalanx. We all know the political power of a party of men now in the house, far inferior in point of numbers, and far less united in point of interest? Where would be any safeguards which the political preponderance of such a party acting together could not at once annihilate?

The Catholics have already toleration, protection, and even provision. The army, the navy, and the bar are

open to them, and their religion will in no way exclude them from the rewards of their labours.

In these professions a Catholic has now an opportunity of rising to a very considerable rank, and his services to his country are rewarded in a degree not inferior to those of the great majority of Protestants.

All excepting political power has been granted to their claims. This is the barrier beyond which concession cannot pass, without an outrage upon the fundamental principles of a Protestant constitution. No rational cause can be assigned why at this point concession should not fairly and securely stop. Why should we proceed? why should we retreat? The toleration which the Catholics now possess, let them fully and for ever enjoy, but let the constitution, which their forefathers have built, be still the Protestants unalienable inheritance.

Why should we make farther concession? because the Catholics demand it? At what point short of absolute possession of the whole will their demands cease? Either the constitution, when thus in part resigned into their hands, must soon be made wholly their own, or the Protestants must defend the share which they would retain by force. So far from mutual conciliation being the effect of this measure, it would excite an increased exasperation. If in addition to their hereditary peers the Catholics demand that their bishops shall have a seat in the great council of the nation, can they be refused? If they demand that a certain share of the Church property shall be placed in the hands of their clergy, can we deny them their claims! If they demand that certain high offices of state shall actually be filled by Catholics, what is there to prevent their wishes being fulfilled? Encroachment is the very genius of Catholicism; dominion is its end; force is its instrument. *Nil actum reputans, si quid superesset agendum.*

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Thoughtless men have little notion of the immense alterations which must be made in all the laws, usages, and customs of the realm to Catholicize the constitution. Old laws must be abrogated, and new ones framed; and even with respect to those which might still be suffered to continue for the protection of the Protestants, we leave it to the politician to determine, *how far any laws will be efficient, when administered by persons hostile to the spirit in which they were framed.*

For the sake of the Irish Protestants, we look forward to the measure with the utmost alarm; being assured that it would be but a step to the total overthrow of the Protestant interest in our sister kingdom. The claims of Catholics to estates forfeited for more than a century are not yet forgotten, and a fit opportunity alone is wanting to put them in force.

With respect to England, we do not affect to dread the establishment of Popery in this part of the united kingdom. But we with reason dread the public confusion, with which the attempt would most assuredly be followed. We are persuaded that the English nation would

manfully resist such an encroachment upon their religion and their liberties, as would speedily be made by an administration supported by the Catholic interest. In the present state of the kingdom, it is almost impossible to calculate the extent of the confusion and the mischief which would rapidly ensue. If we were to point to times, which appear to resemble the present in their signs, it would be those of Charles I. In the increasing predominance of Catholics on the one side, and of Puritans on the other, the two ages certainly bear a considerable resemblance.

We yet repose our confidence in the wisdom of a British Parliament, that it will oppose a firm and decided barrier against the farther encroachments of the Catholic body; that it will preserve those bulwarks of the constitution, which the wisdom of our forefathers erected, in all their wonted integrity. Our liberties, our laws, and our constitution can only be preserved, by an unshaken adherence to those wise and just principles, upon which they were, with so much caution and experience, established.

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#### REVIEW OF NEW PUBLICATIONS.

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*Historic Doubts relative to Napoleon Buonaparte.* 8vo. pp. 52. price 2s. Hatchard, 1819.

IN offering a few remarks upon this pamphlet, which, to the astonishment of many of its readers, is a defence of the external evidence of Christianity against the reasonings of Hume and his disciples, we must decline entering at any length upon a subject of which our limits forbid the discussion.

We may observe, however, what is sufficiently notorious to every one

by whom the question has been considered, that there are two grand divisions of modern scepticism; of which one endeavours to mislead us in the labyrinth of science; and the other teaches us that there exists a shorter road to infidelity, and that the least possible degree of knowledge may enable us to arrive at it. Hume's peculiar art appears to have consisted in a combined use of these distinct and apparently inconsistent modes of warfare. His abstruse and subtile reasonings are all intended to prove that we need not reason at all.



His discoveries upon the subject of evidence teach us, that nothing can be proved. It follows that the dunce is upon a level with the philosopher: and that those who know all things, as well as those who know nothing, are alike entitled to reject the proof of religion on account of its insufficiency. The sanction of learning and meditation is thus given by Hume to those who will readily become infidels, but who cannot undertake to become metaphysicians; and the metaphysician, should he happen to be baffled at his own weapons, may retreat with security to the vulgar haunts of infidelity, and may sneer and blaspheme after all his arguments are answered.

Although Hume's acuteness is most remarkable, in the deeper part of his lucubrations, we doubt whether that portion of his work be the most important; because we do not apprehend that it is the most injurious. The number of men who will make themselves acquainted with his metaphysics can never bear a considerable proportion to the rest of mankind; and it may be reasonably expected, that a considerable part of those who study him will perceive the absurdity of his conclusions even if they cannot detect the fallacy of his arguments. The praise of acuteness will be readily allowed him; but when he proves with so much evidence that nothing can be known, it will be seen that he furnishes his own refutation, and that sophistry must be the secret by which his wonders are achieved.

The more popular argument against the certainty of history, does not carry its own antidote so openly along with it; yet may the same *reductio ad absurdum* which leads us to discard his philosophy, teach us also to estimate the value of the rules by which he investigates evidence. If a fair application of them to events which happen before our eyes, should prove that our knowledge of those events is no better than a dream, it would be idle to

waste time upon a lengthened discussion; we may peremptorily reject a guide who leads us so far out of our road.

The author of the *Historic Doubts* respecting Napoleon Buonaparte, has made such an application with great liveliness and ingenuity. After a sketch of the principal events in Buonaparte's history, the subject of the pamphlet is thus introduced:

"In the midst of these controversies the preliminary question, concerning the *existence* of this extraordinary personage, seems never to have occurred to any one as a matter of doubt; and to shew even the smallest hesitation in admitting it, would probably be regarded as an excess of scepticism, on the ground that this point has always been taken for granted by the disputants on all sides, being indeed implied by the very nature of their disputes. But is it in fact found that *undisputed* points are always such as have been the most carefully examined as to the evidence on which they rest? that facts or principles which are taken for granted, without controversy, as the common basis of opposite opinions, are always themselves established on sufficient grounds? On the contrary, is not any such fundamental point, from the very circumstance of its being taken for granted at once, and the attention drawn off to some other question, likely to be admitted on insufficient evidence, and the flaws in that evidence overlooked?" P. 5.

Several instances are then given in which similar conduct would have prevented a great deal of useless discussion; and a passage is quoted from Hume to shew the greediness with which miraculous accounts and wonderful adventures are received. The next step is to ascertain the authority upon which all our supposed knowledge of Buonaparte rests, and the newspapers are shewn to be the common source of our information: on the evidence thus obtained, we receive the following comment.

"I suppose it will not be denied, that the three following are among the most important points to be ascertained, in deciding on the credibility of witnesses; first, whether they have the means of gaining correct information; secondly, whether they have any interest in concealing truth,

or propagating falsehood; and, thirdly, whether they agree in their testimony. Let us examine the present witnesses upon all these points.

"First, what means have the editors of newspapers for gaining correct information? We know not, except from their own statements; besides what is copied from other journals, foreign or British, (which is usually more than three-fourths of the news published \*, they profess to refer to the authority of certain private correspondents abroad; who these correspondents are, what means they have of obtaining information, or whether they exist at all, we have no way of ascertaining; we find ourselves in the condition of the Hindoos, who are told by their priests, that the earth stands on an elephant, and the elephant on a tortoise, but are left to find out for themselves what the tortoise stands on, or whether it stands on any thing at all.

"So much for our clear knowledge of the means of information possessed by these witnesses; next for the grounds on which we are to calculate on their veracity.

"Have they not a manifest interest in circulating the wonderful accounts of Napoleon Buonaparte and his achievements, whether true or false? Few would read newspapers if they did not sometimes find wonderful or important news in them; and we may safely say that no subject was ever

found so inexhaustibly interesting as the present." P. 10.

"Still it will be said, that unless we suppose a regularly preconceived plan, we must at least expect to find great discrepancies in the accounts published; though they might adopt the general outline of facts, one from another, they would have to fill up the detail for themselves; and in this therefore we should meet with infinite and irreconcilable variety.

"Now this is precisely the point I am tending to; for the fact exactly accords with the above supposition; the discordance and mutual contradictions of these witnesses being such as would alone throw a considerable shade of doubt over their testimony. It is not in minute circumstances alone that the discrepancy appears, such as might be expected to appear in a narrative substantially true, but in very great and leading transactions, and such as are very intimately connected with the supposed hero: for instance, it is by no means agreed whether Buonaparte led in person the celebrated charge over the bridge of Lodi, (for celebrated it certainly is, as well as the siege of Troy, whether either event ever really took place or no,) or was safe in the rear, while Augereau performed the exploit: the same doubt hangs over the charge of the French cavalry at Waterloo. It is no less uncertain whether or no this strange personage poisoned in Egypt an hospital full of his own soldiers, and butchered in cold blood a garrison that had surrendered. But not to multiply instances; the battle of Borodino, which is represented as one of the greatest ever fought, is unequivocally claimed as a victory by both parties; nor is the question decided at this day: we have official accounts on both sides, circumstantially detailed, in the names of supposed respectable persons professing to have been present on the spot, yet totally irreconcilable. Both these accounts may be false; but since one of them must be false, that one (it is no matter which we suppose) proves incontrovertibly this important maxim; that it is possible for a narrative—however circumstantial—however steadily maintained—however public and however important the events it relates—however grave the authority on which it is published—to be nevertheless an entire fabrication!" P. 15.

The importance of these considerations is shewn by an extract from Hume.

"We entertain a suspicion concerning any matter of fact, when the witnesses contradict each other; when they are of

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\* "Suppose a fact to be transmitted through twenty persons; the first communicating it to the second, the second to the third, &c. and let the probability of each testimony be expressed by nine-tenths, (that is, suppose that of ten reports made by each witness, nine only are true,) then, at every time the story passes from one witness to another, the evidence is reduced to nine-tenths of what it was before. Thus after it has passed through the whole twenty, the evidence will be found to be less than one-eighth." LA PLACE, *Essay philosophique sur les Probabilités*.

That is, the chances for the fact thus attested being true will be, according to this distinguished calculator, less than one in eight: very few of the common newspaper stories, however, relating to foreign countries, could be traced, if the matter were carefully investigated, up to an actual eye-witness, even through twenty intermediate witnesses; and many of the steps of our ladder would, I fear, prove but rotten; few of the reporters would deserve to have one in ten fixed as the proportion of their false accounts.

"a suspicious character; when they have  
"an interest in what they affirm." *Hume's  
Essay on Miracles*, p. 113. 8vo. 1817.

Several other most unaccountable, and therefore incredible circumstances, are narrated in the same tone of candour and caution; and the answer to one class of witnesses whose testimony has been much relied on, shall be extracted.

"But what shall we say to the testimony of those many respectable persons who went to Plymouth on purpose, and saw Buonaparte with their own eyes? must they not trust their senses? I would not disparage either the eye-sight or the veracity of these gentlemen. I am ready to allow that they went to Plymouth for the purpose of seeing Buonaparte; nay more, that they actually rowed out into the harbour in a boat, and came along-side of a man-of-war, on whose deck they saw a man in a cocked hat, who, *they were told*, was Buonaparte; this is the utmost point to which their testimony goes; how they ascertained that this man in the cocked hat had gone through all the marvellous and romantic adventures with which we have so long been amused, we are not told: did they perceive in his physiognomy his true name and authentic history? Truly this evidence is such as country people give one for a story of apparitions; if you discover any signs of incredulity, they triumphantly shew the very house which the ghost haunted, the identical dark corner where it used to vanish, and perhaps even the tombstone of the person whose death it foretold. Jack Cade's nobility was supported by the same irresistible kind of evidence: having asserted that the eldest son of Edward Mortimer, Earl of March, was stolen by a beggar-woman, 'became a bricklayer when he came to age,' and was the father of the supposed Jack Cade: one of his companions confirms the story, by saying, 'Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it; therefore deny it not.'" P. 22.

The evidence to prove the existence of such a person as Napoleon Buonaparte, having been thus shewn to amount to nothing more than a probability; its insufficiency is demonstrated in the following remarks,

"But the same testimony which would have great weight in establishing a thing intrinsically probable, will lose part of this weight in proportion as the matter attested

is improbable; and if adduced in support of any thing that is at variance with uniform experience\*, will be rejected at once by all sound reasoners. Let us then consider what sort of a story it is that is proposed to our acceptance. How grossly contradictory are the reports of the different authorities, I have already remarked: but consider by itself the story told by any one of them; it carries an air of fiction and romance on the very face of it; all the events are great, and splendid, and marvellous†; great armies, great victories, great frosts, great reverses, 'hairbreadth escapes,' empires subverted in a few days; every thing happening in defiance of political calculations, and in opposition to the experience of past times; every thing upon that grand scale, so common in epic poetry, so rare in real life; and thus calculated to strike the imagination of the vulgar,—and to remind the sober-thinking few of the Arabian nights. Every event too has that roundness and completeness which is so characteristic of fiction; nothing is done by halves; we have complete victories,—total overthrows,—entire subversion of empires,—perfect re-establishments of them,—crowded upon us in rapid succession. To enumerate the improbabilities of each of the several parts of this history, would fill volumes; but they are so fresh in every one's memory, that there is no need of such a detail: let any judicious man, not ignorant of history and of human nature, revolve them in his mind, and consider how far they are conformable to Experience‡, our best and only sure

\* "That testimony itself derives all its force from experience, seems very certain.

† The first author we believe, who stated fairly the connection between the evidence of testimony and the evidence of experience, was HUME, in his *Essay on Miracles*, a work . . . abounding in maxims of great use in the conduct of life.' *Edinb. Review*, Sept. 1814, p. 328."

‡ "Suppose, for instance, that the fact which the testimony endeavours to establish partakes of the extraordinary and the marvellous; in that case, the evidence resulting from the testimony receives a diminution, greater or less, in proportion as the fact is more or less unusual.' *Hume's Essay on Miracles*, p. 173. 12mo.; p. 176. 8vo. 1767; p. 113. 8vo. 1817."

† "The ultimate standard by which we determine all disputes that may arise is always derived from experience and observation.' *Hume's Essay on Miracles*, p. 172. 12mo.; p. 172. 8vo. 1767; p. 112. 8vo. 1817."

guide. In vain will he seek in history for something similar to this wonderful Buonaparte: 'nought but himself can be his parallel.' P. 22.

We should gladly quote at large from the pages which follow: it appears from them, that upon Hume's definition of miracles, the History of Buonaparte is well entitled to the epithet miraculous; and that therefore it cannot be substantiated by any testimony whatsoever. The conclusion, however, of the argument, is all that we are able to extract.

"Is it then too much to demand of the wary academic \* a suspension of judgment as to the 'life and adventures of Napoleon Buonaparte?' I do not pretend to decide positively that there is not, nor ever was, any such person, but merely to propose it as a doubtful point, and one the more deserving of careful investigation from the very circumstance of its having hitherto been admitted without enquiry: far less would I undertake to decide what is, or has been, the real state of affairs: he who points out the improbability of the current story, is not bound to suggest an hypothesis of his own; (though it may safely be affirmed, that it would be hard to invent any, more improbable than the received one.) One may surely be allowed to hesitate in admitting the stories which the ancient poets tell, of earthquakes and volcanic eruptions being caused by imprisoned giants, without being called upon satisfactorily to account for those phenomena.

"Amidst the defect of valid evidence under which, as I have already shewn, we labour in the present instance, it is hardly possible to offer more than here and there a probable conjecture; or to pronounce how much may be true, and how much fictitious, in the accounts presented to us; for it is to be observed that this case is much more open to sceptical doubts even

than some miraculous histories; for some of them are of such a nature that you cannot consistently admit a part and reject the rest; but are bound, if you are satisfied as to the reality of any one miracle, to embrace the whole system; so that it is necessary for the sceptic to impeach the evidence of all of them, separately and collectively: whereas here, each single point requires to be established separately, since no one of them authenticates the rest. Supposing there be a state-prisoner at St. Helena, (which, by the way, it is acknowledged many of the French disbelieve,) how do we know who he is, or why he is confined there? There have been state-prisoners before now, who were never guilty of subjugating half Europe, and whose offences have been very imperfectly ascertained. Admitting that there have been bloody wars going on for several years past, which is highly probable, it does not follow that the events of those wars were such as we have been told, that Buonaparte was the author and conductor of them, or that such a person ever existed. What disturbances may have taken place in the government of the French people, we, and even nineteen-twentieths of them, have no means of learning but from imperfect hearsay evidence: but that there have been numerous bloody wars with France under the dominion of the Bourbons we are well assured: and we are now told that France is governed by a Bourbon king of the name of Lewis, who professes to be in the twenty-third year of his reign. Let every one conjecture for himself." P. 41.

We shall always rejoice to see the sneers and jests of infidelity restored in this manner upon itself. The ridicule which is intended for every thing that is sacred and valuable, reaches a more appropriate destination when it lights upon scepticism and profaneness. And those who are most alive to the danger of lowering the dignity of religion, and who are therefore averse to a ludicrous description of superstition or fanaticism, must allow that there is no danger in exposing the enemy of our faith to that treatment which he always endeavours to bestow upon its defenders. When the absurdities of enthusiasts are held up as a laughing stock, it may be said that they venerate the object of our satire, and that such feelings, however

\* "Nothing can be more contrary than such a philosophy" (the academic or sceptical) 'to the supine indolence of the mind, its rash arrogance, its lofty pretensions, and its superstitious credulity.' *Fifth Essay*, p. 68. 12mo.; p. 41. 8vo. 1817."

† "See Hume's Essay on Miracles, p. 189, 191, 195, 12mo.; p. 193, 197, 201, 202. 8vo. 1767; p. 124, 125, 126. 8vo. 1817."

erroneous, are not a subject for mockery. But in the estimation of the infidel, nothing is holy or sacred; except indeed it be the perfection of his own idolized understanding, which renders him more tender of his reputation, and consequently more indignant under rebuke than any other description of men. The contemptuous sarcasms, and ludicrous allusions of Warburton, wounded the whole tribe of unbelievers more severely than his arguments or his learning. The great Scotch Philosopher never forgave Dr. Beattie for a little harmless raillery in the Essay upon Truth. And if the work before us had appeared during the life-time of Mr. Hume, and excited as much attention, and as much mirth, as it promises to do now, the wrath of the injured Metaphysician would have known no bounds, and his disciples would have been forbidden to mention the author of the Historic Doubts in the presence of their contemplative, but somewhat irritable master<sup>2</sup>.

There is only one passage in the pamphlet respecting which two opinions can be entertained by the friends of revealed religion: viz. that in which the marvellous events in the life of Buonaparte are recited in language very closely resembling the authorized translation of the historical parts of the Old Testament. We are aware that this passage has excited much disapprobation; and we certainly wish that it had been omitted. Not that it can with any propriety be denominated profane, for it contains no religious allusion; and it does not parody any expression which relates to the Almighty, or His works. But the example of the author will be pleaded as an excuse for men by whom his example will be partially copied; who will remember his boldness, and forget his caution. Allowing that there is nothing sacred in the actions to

which the adventures of Buonaparte are compared, it must not be forgotten, that the volume in which those actions are found, is most sacred to every believer in Jesus Christ: and the primitive simplicity of that version in which it is commonly known to our countrymen, ought not to be imitated for any purpose whatsoever. The purpose of the author before us is clearly most excellent; and we see no ground for the extravagant censures to which he has been exposed. At the same time we regret that the pleasure and profit to be derived from his ingenious pamphlet, is subjected to any drawback or alloy. His argument did not require additional support; and what was intended for a new source of sustenance and strength, will be *very generally* regarded as an injurious excrescence.

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*A Letter addressed to the Rev. William Marsh, Vicar of St. Peter's, Colchester, on the Nature and Tendency of certain religious Principles, frequently, but improperly, denominated Evangelical. By the Rev. E. J. Burrow, A.M. Minister of Hampstead Chapel, and late Fellow of Magdalen College, Cambridge. 8vo. 80pp. 2s. Rivingtons. 1819.*

Of the spirit in which this pamphlet is written, and of the circumstances which led to its publication, the reader may be fully informed from the following extracts,

"I most sincerely disavow, at the very threshold, any one expression, which, for want of sufficient perspicuity, may be interpreted into an infringement of that true courtesy, which rests on sounder principles than worldly maxims, and which is especially required, by every religious and civil obligation, in all intercourse which takes place between those who serve at the same altar." P. 1.

"That I have at times doubted of the validity of principles, which were produc-

<sup>2</sup> Bishop Horne's Letter to Adam Smith.

tive of effects to which I shall have occasion to refer hereafter, will not be attributed by you to a defect of Christian charity: for, limited as are our perception and knowledge of the human heart, we can argue only from the effect upwards to the cause. It was then with a feeling of much more than idle curiosity, or a desire to exercise an absurd, hypercritical propensity, which I should deprecate in another, that I availed myself of an opportunity last summer, to listen within the walls of St. Peter's Church to the words of a preacher who is looked upon as placed in a singularly eminent and therefore responsible situation; as the leader—may I say it without offence—of a considerable party.

"From your own mouth, Sir, was I in hopes of deriving the information which should dispel or confirm my doubts. That in such a hope I should meet with entire disappointment, will rather be a source of wonder to others than to yourself: in fact, it happened that no one point was discussed in your two sermons, on the day of my presence at St. Peter's, which could throw the smallest light upon the question at issue in my mind.

"This mortification, instead of subduing my earnest desire to be made master of a subject indisputably important, naturally, perhaps, excited my determination not to rest any longer in doubt, if it were possible to avoid it. Conversation with some excellent and well-informed persons supplied me with a clue: observation, with some facts; and fortuitous circumstances which seemed providentially to occur, and which it was impossible for me to anticipate, with the fullest illustration both of the *nature* and *tendency* of those doctrines and practices which are denominated at Colchester *evangelical*. I do not feel myself called upon to declare thus publicly the personal authority which is placed within my reach; because you will have no difficulty in appropriating the allusion; and still less, I am convinced, in acknowledging the respectability and authenticity of the source from whence my information is derived. In addition to this weight of evidence, I have now before me that which is unquestionable, as far as it respects the principles and doctrines publicly and privately avowed and inculcated by yourself;—I mean, two tracts; the one entitled "Questions and Answers on the Catechism of the Church of England, adapted to the Capacities of Children, with short Exhortations and Scripture Proofs, by the Rev. William Marsh, A.M. Vicar of St. Peter's, Colchester;" the other, a MS. designated "*Plain Reasons for Nonconformity to the World*," copies of which,

written and given, as I understand, by yourself, without any restriction of confidence, have been circulated among those who were to be made proselytes, or to be confirmed in *evangelical* principles." P. 3.

These then being the sources from which Mr. Burrow derives his information respecting the tenets of the gentleman whom he addresses, the remainder of the letter is employed in considering how far these tenets are reconcilable with Scripture, and with the admitted principles of our Church; and what effects have already been produced, and are likely still to follow from their dissemination.

Having adverted to the common rules of Scripture interpretation, Mr. B. proceeds to enquire with their assistance, into the meaning of those passages in which we are forbidden to love the world.

"What was my surprise at finding that John xvii. ver. 16, was the passage chosen as the text or foundation of the whole doctrine of *nonconformity with the world*; that is,—if I understand rightly the scope and subsequent explanation of the "*Plain Reasons*,"—a total abstraction from all society, but that which holds the same modification of religious principles; and an entire abjuration of all those amusements which are denominated usually, and I think justly, *innocent* amusements,—of all the pleasures of social life, whether in excess or moderation! That I am not putting a false construction upon your expression of '*nonconformity to the world*,' the whole of your '*Reasons*,' and the boasted practice of those who abide by them will amply testify." P. 11.

Without detailing an argument with which many of our readers are familiar, and which others may find plainly stated in the pamphlet before us, we may venture to rest the whole question upon our Saviour's example. What answer can be given to the argument commonly deduced from the very first of his miracles? It stands an unequivocal record in favour of that, which in these days might draw down upon him who ventured to do likewise, the accusation of conforming sinfully to the



world. Let those who are of a different opinion refer to the many other instances in which our Saviour either partook of, or alluded to, pure festive meetings, unconnected with religious observances, without any remark upon their impropriety or sinfulness. When was he accused of eating and drinking with publicans and sinners? It was when Levi, a newly elected follower, had made him a great feast, "when there was a great company of publicans, and of others that sat down with them." Had that feast been the occasion of an impressive sermon, or a series of instructive doctrines, doubtless St. Matthew, who then for the first time in all probability beheld the blessed Jesus beneath his roof, would have inserted them in his gospel; yet the few remarks recorded, originated in the comments of the Pharisees upon his conduct. In his parables we have allusions in abundance to social meetings, without a word respecting their impropriety. When the elder son returns from the field he hears music and dancing; what is the occasion? His dissipated brother had returned repenting. Knowing the young man's character, we might have argued that a feast with music and dancing was the last mode of reception our Saviour would have alluded to, had he deemed such recreations improper; but neither on this, nor on the wedding feasts and great suppers, does he ever bestow a word of censure. With such authority before us, we ask, are we justified in anathematizing as utterly inconsistent with a Christian profession, persons and things upon which our Saviour passed no condemnation? The indiscriminate and incessant pursuit of diversions, whatever may be their nature, we disapprove of as strongly as the strictest of our sects; but we cannot accompany them to the extent of their reprobation. Our interpretation of reprehensible conformity with the world, consists in the *abuse* and not the *use* of it; in following the multitude to

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do evil; in partaking of its pleasures where conscience tells us that by those pleasures our religious principles will be contaminated, the purity of intentions sullied, and the brightness of our faith darkened.

Having concluded his remarks upon nonconformity to the world, Mr. Burrow next examines the doctrines respecting Regeneration maintained in Mr. Marsh's "*Plain Reasons*," and "*Questions and Answers on the Catechism*;" and briefly demonstrates that those doctrines are not the doctrines of our Church, and that they are the doctrines of Calvin. How the persons who maintain them can join in our baptismal service, is a point which we, like many others, are unable to explain; and we have been told, that there are churches in which the order for the administration of the first sacrament is treated with as little ceremony, as that for the second is at Colchester.

"In the administration, too, of the other Sacrament, I can hardly help supposing, but that you have seen and felt the difficulty which must arise from the exclusive nature of the doctrine we are considering. My suspicion on this subject is in some degree confirmed by the practice which, I understand, is adopted at St. Peter's, of administering the elements, indeed, separately to each communicant, but of repeating the prayer before delivery of the bread or cup, but once for each time that the rail is filled. Now by this, I am aware, one main obstacle is removed; because, by not *specifically* applying to every individual the words 'The body of our Lord Jesus Christ, which was given *for thee*,' and 'The blood of our Lord Jesus Christ which was shed *for thee*,' you leave the matter altogether undetermined with respect to the party's capability of being benefited by the sacred rite. You allow each person to decide for themselves, according to their own assurance of their regeneration. I am well convinced that this mode, which, if pursued by a 'Worldly Minister,' (to use a phrase to which your ears are not unaccustomed), would be esteemed a sinful neglect of due propriety, cannot arise from any such cause with you. I must, therefore, attribute it to the only motive which occurs to me, as providing for some appearance of consistency. Yet I would hint, that the Rubric is not easily evaded, 'That the Minister

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shall deliver the Communion to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say, 'The body,' &c.' P. 42.

The impropriety of this proceeding must be obvious to all; and though we believe that other reasons may be suggested for the practice, besides those to which Mr. Burrow adverts, we can by no means allow, that the practice is thereby excused. It is maintained, that the great numbers who attend the Sacrament at Colchester, justify an alteration in the form of administering it. But we should rather say, that the alteration justifies Mr. B. in his opinion, that evangelical principles tend to produce dissent from the Established Church. The other effects which he attributes to them, are a mistaken exercise of piety, and a defect of Christian charity; but he very properly limits his charges upon this head, by admitting, that

"There are many learned and exemplary pious men who cherish the very tenets he has ventured to arraign;" and by saying that, "When he has occasion to mention the circumstances which have fallen under his observation, and which he knows to be the fruits of evangelical assumptions, he desires to be understood as not alluding, in the smallest degree, to any one in whom such consequences are not discernible." P. 54.

We shall cite two striking passages from that part of the Letter, in which the charges, as above noticed, are exemplified and confirmed; and would seriously recommend them to all, who look to Colchester for a pattern.

"When, moreover, persons are systematically taught, that the GOSPEL is not to be heard under the roof of any Church in which the officiating minister does not belong to the Evangelic party, and that that only is the true Gospel which proceeds from Evangelic lips;—when such weighty reasons are reiterated in the ears of conscientious persons, how can they resist the temptation of seeking 'the bread of life,' where alone, they are told, it is to be found; even though, by so doing, they incur the charge of Schism?"

"I do not believe that you, Sir, would positively recommend to a parishioner, absenting himself from Colchester, to attend that place of worship, *whatever* it might be, in which your principles and his prevailed; but that such a member of your flock, if he had heard you or those about you speak of '*worldly ministers*,' of men, who, though unexceptionable in their conduct, devout and earnest in their professional concerns, were 'blind,' were 'unregenerate,' were no better 'than the heathens,' having no call, no *rital* Christianity,—that a member of your flock, with these impressions on his mind, should despise the ministry of the Church, and fly for consolation to the conventicle, would surely be no great marvel, would be highly probable in the exact degree in which the individual was zealous and consistent.

"You will say, perhaps, 'Am I not to preach what I believe to be the truth, even if some bad effects ensue?' I reply, It is far from my intention to dictate to you what you shall or shall not preach; but it is my object to show, that the first effect of 'Evangelical' preaching is a *tendency* to dissent from the Established Church in its present state." P. 56.

"Let us hear what an Apostle says of this divine grace of *love*. 'Though,' says he, in other words, 'I had all the supernatural gifts of the spirit,' and 'though I have *all faith* so that I could remove mountains, and have not clarity, I am nothing.' Charity, among other characteristics, 'beareth all things,' that is, concealeth the faults of others; 'believeth all things' to their credit and advantage; and 'hopeth all things' may eventually work together for their good.—Now, how far does '*Evangelical*' resemble this '*Christian charity*,' when it sows the seeds of disunion and disgust between the most intimate of friends, when it excites in the bosom of the parent, the child, the brother, or the sister, that most dreadful conflict which must be excited between nature and religion, by the conviction, that those who are nearest and dearest to them, are, perhaps, the objects of divine wrath, the unredeemed of the Lord! How terrific must be the agony of that breast, from which the most beloved relative is dragged by the unrelenting hand of death, if he die and show no sign of regeneration, no attachment to the Evangelical party—notwithstanding a lively hope of eternal happiness, springing from a conscience void of offence, and terminating in his Redeemer's merits, smooth his brow, and dismiss his spirit in that peace with God 'which passeth all understanding!'

"What, in such a case, would true

Christian charity prescribe? To believe all things, to hope all things; nay, to rest with unshaken confidence on the infallible promise of Him 'who cannot lie,' that, 'he that hath *done good* shall go into life everlasting.'

"Have I supposed an exaggerated case, or one which might not very *probably* arise from the tendency of 'Evangelical' principles? Excuse the interrogatory form in which I have couched my suspicions on this head; I am unwilling to hazard a positive assertion, which may appear to convey most serious reproach, without leaving the door open to a satisfactory explanation. I fear, however, that my knowledge of circumstances, which have already passed, will warrant stronger language than that which I have used.

"How, then, stands the charity of the Colchester party, with respect to those who have been connected with it, and may see cause to withdraw from the connexion? Let us put, if you please, an *imaginary* case. We will suppose a young person to have been educated strictly according to the principles of the Church of England, brought up in habits of piety and virtue, and not nominally, but actively fulfilling her religious and social duties. Sickness or other cause may for a time render the mind more than usually susceptible of strong impressions; and should the judgment be lulled asleep, the appearance of singular devotion, and the assertion of peculiar privileges, may be expected to produce a strong effect. Well,—this young person is enlisted under the banners of *Evangelism*; for some years conforms to all the exterior practices which are deemed essential requisites; and is not only most conscientiously attached to the doctrines which now seem to bear the stamp of truth, but is acknowledged by the best authority to be one of 'the regenerate.' In course of time, however, some doubts arise in her mind, with regard to the validity of those *principles* which demand, to a certain degree, a sacrifice of reason, of free-agency, of natural affections; and as to the correctness of that *practice* which naturally ensues from them: these doubts lead to enquiry; enquiry, to study and meditation on the Sacred Volume, with the assistance of the best interpreters;—and conviction of error—of essential error—established upon the surest grounds, is the eventual result. This young person, we will suppose, candidly renounces, as publicly as she had embraced, the peculiar tenets of the Evangelical party. Now, Sir, I would ask in what light this conduct, candid and ingenuous at least, would be received at Colchester, and in

what terms it would be spoken of?—Would it be called '*Apostasy*,' 'a desertion of Christ,' 'a return to the world,' a proof of hypocrisy, or of an unregenerated state? Would it be stated that, unless a restoration to the *right way* was effected by divine grace, no hope could be entertained of final salvation? For the sake of argument I would suppose, that not one tittle of alteration had taken place, or was likely to do so, in any serious habit, in any active call of charity. Changed only in her belief that *all* are admitted to the same joy in Christ; that those whom she most esteems, and who are endeared to her by the most sacred ties, are 'heirs together' with herself 'of the grace of life,' passed only from the frequent dread of error, to the certainty of truth; feeling herself encouraged to 'press towards the mark for the prize of the high calling of God, in Christ Jesus;' by the plainest doctrines of that Church, which she has always respected, but not always understood; and by the cordial assistance of those relations and friends, from whom she had been alienated in principle, though not in heart:—Under such circumstances as these, I again ask, how would she be viewed and regarded by her late associates? Would she be considered as conscientious, as religious still;—or would she be held up as a warning to others; would she be pitied as a person deluded by the artifices of the great enemy of our souls; would she furnish matter for a sermon on the text, '*Demas hath forsaken me, having loved this present world*?' I will do no more than demand what is the fact; what Christian charity would dictate? I here admit that I have put an *extreme* case, but not one that is *impossible*.

"I unequivocally profess my firm persuasion, that such an example would have its due effect." P. 69.

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*Principles and Practices of pretended Reformers in Church and State.*  
By Arthur Kennedy, D.D. Dean of Achonry, and late Fellow of Trinity College, Dublin. 10s. 6d. Rivingtons. 1819.

IT is not necessary that we should acquiesce in the justice of the opinions which this work professes to defend, before we admit that its author has adopted an enlightened mode of reasoning. Whether the conclusion at which he arrives be

authorized by the premises, or not, he still takes us into a field of fair and manly argument, in which experience of the past teaches what is to be expected for the future; and the examples of celebrated men together with the events in which they were instrumental, instruct all classes of the community in what they are to avoid and apprehend. Speaking generally of such attempts, we are sure that they promise more sound and practical advantages to the individuals by whom they are conducted, than any of the fashionable branches of political science; and we believe also that by exposing the various faults of all parties, they are well calculated to prevent us from forming a bigotted attachment to any, and tend to preserve the mind in that state of genuine impartiality, which at once prepares us for the discovery of theoretical truth, and for a prudent and effectual application of it to the times in which we live. And as those times have several prominent features in common with an eventful and calamitous period in our history, it is not surprising that many persons should engage themselves in tracing out the particulars of the resemblance, and that the public should feel interested in the result of their enquiries.

Among these enquiries the volume before us occupies a distinguished place; and if it only served to call our attention to the similarity between the age of Cromwell, and the present day, if it only engaged us to reflect upon the various causes which led to the temporary destruction of the Church and the Monarchy, it may teach prudence and moderation to those who are bent upon reforming our constitution; as well as an active pursuit of all practical improvement to those who consider the protection of the present establishment to be their paramount duty.

The work divides itself into two parts, of which the first and most considerable, traces the doctrine of resistance to governors from the di-

vinces assembled at Geneva, under the auspices of Calvin, to the chaplains who were employed by Cromwell to justify the execution of King Charles. The second undertakes to prove the dissemination of similar opinions at the present day, and to warn us against the consequences to which they must ultimately lead.

The first part appears by far the most valuable and curious; it contains numerous extracts from works which are now but little known; and shews that they all tend to the same destructive goal. The writings of Goodman, Calvin, Buchanan, Knox, Burges, Marshall, and various other divines, who preached at Westminster during the Rebellion, are cited at considerable length. The first named of these authors was one of the principal actors in the contentions at Frankfort, among the English refugees, which laid the foundation of all the subsequent dissensions in our Church. He resided afterwards at Geneva, in habits of the closest intimacy with Calvin; and at the request of that celebrated man, and other members of the Reformed Church, enlarged and published a sermon on Acts iv. 19, entitled, "How superior powers ought to be obeyed of their subjects, and wherein they may lawfully by God's word be disobeyed and resisted." From this work which was called forth by the persecutions of Queen Mary, and of which Whittingham, another disciple of Calvin, says, "herein thou hearest the Eternal speaking by his minister," the following extract may be selected out of many given by Dean Kenney.

"And thus much have I of purpose noted in this matter, to let you see all our shames, how far you (viz. his brethren in England) have been led beside your common senses, and the manifest word of God, in electing, anointing, and crowning, a woman to be your queen and governess\*: I know you will say, the crown is not entailed to the heirs male only, but appertaineth as well to the daughters; and there-

\* "Goodman on Obedience, p. 63."

fore, by the laws of the realm, you could not otherwise do. But, if it be true, yet miserable is this answer, of such as had so long possessed the Gospel, and the lively word of God. If it had been made of pagans and heathens, it might better have been borne. But amongst them that bear the name of God's people, with whom his laws should have chief authority, this answer is not tolerable: to make the constant and undoubted law of God, which ought to be the line of all ordinances, to give place to the vain and ungodly decrees of men; as experience hath now taught you\*." P. 7.

"We may justly conclude, that by the ordinance of God, no other kings or rulers ought to be chosen to rule over us, but such as will keep his honour and glory, and will command, and do nothing contrary to his law. For they be God's servants and hientenants, for which cause they may be revered, doing their duty†; but if they will abuse his power, lifting themselves up above God, and above their brethren, to chain them to idolatry, and to oppress them and their country; then they are no more to be obeyed in any commandments tending to that end, but to be contemned as vile sergeants, in comparison of the high judge and magistrate; who ought to do nothing but as they are commanded by the high judge and superior power according to the law. Otherwise, if he lift himself up above the chief judge, looking to be honoured more than he; who would not abhor such a sergeant? And not only to withstand his commandment, but to accuse him as a rebellious traitor, and banish him from amongst them. And yet here is but rebellion against man, who is mortal: what ought we to do to the king or prince that lifteth himself up against the majesty of God‡? Is not his crime and treason greater, and deserveth so much more, as God is more excellent compared to any worldly power, than is any king or prince compared to the vilest sergeant?" P. 8.

That Goodman was not the only man of his age by whom these doctrines were held, is conclusively shewn in the following passages.

"While Goodman was writing his sanguinary exhortation, Knox renewed his efforts to excite the *Elijahs*, the *Jonathans*, and *Jehus*, of fanaticism; and wrote what he called his "first blast of the

trumpet against the monstrous regimen (or government) of women." Collier says that this book was written in order 'to throw Mary, Queen of England, and Mary of Lorrain, Regent of Scotland, out of the seat\*.' But the object of this *Elect* reformer, was not merely to throw Mary, Queen of England, out of the seat, but to have her thrown out at the window. He describes the English Queen as *Jezebel*, and endeavours to stimulate a *Jehu* to execute the divine vengeance against her. In his admonition, as we have seen, he prayed that some *Jehu* might be stirred up; and assured the *Elect*, that this would be done, provided they used bona fide, the precious specimen of a Calvinistic prayer; which, he imagined, the Lord had constrained him to put together and recommend to them." P. 47.

And in the conclusion of an interesting and highly characteristic letter to Queen Elizabeth, after her accession to the throne, the high spirited reformer declares,

"It appertaineth to you, to ground the justice of your authority, not upon that law which from year to year doth change; but upon the eternal providence of Him, who contrary to nature, and without your deserving, hath thus exalted your head. If thus in your heart you humble yourself; as in my heart I glorify God, for the rest granted to his afflicted flock in England, under you a weak instrument; I will with tongue and pen justify your authority. But if, the premises, as God forbid, neglected, you shall begin to brag of your birth, and to build your authority and regimen upon your own law, (flatter you who so list) your felicity shall be short." P. 59.

That Calvin himself was of the same opinion, is amply demonstrated by quotations from his sermons upon Deuteronomy, in which, according to a well known remark, it sufficiently appears that the heads of the Reformer was full of ill-digested Judaism, and that all who resisted his interpretation of the Gospel, were to be numbered with the Ammorites of old, and destroyed without exception.

"But now must we apply this to our

\* "Goodman on Obedience, p. 55."

† "Ibid. p. 57, 58."

‡ "Ibid. p. 59."

\* "Collier's Ecl. Hist. Vol. II, p. 442."

† "Knox's History, p. 211."



own use. Let us learn that the *kingdom of our Lord Jesus Christ* ought to be maintained in full soundness. That is, we must beware that we *mingle not any corruption* with the things he hath commanded in his Church. Let us mark also, that if God has given a *people the grace to choose* kings, princes, magistrates, or judges; they ought to have great regard, that the seat which God hath ordained for the welfare of mankind, be not given to a man that is an *unbeliever*. For the people that chooseth either king or judge, without discerning whether he be a man that *fearth God*, or no; do put the halter about their own necks wilfully. And when they shall choose and take magistrates, that are either deadly enemies to the *Gospel*, or hypocrites, that seek nothing else, but to turn all things upside down, or worldlings, that could find in their hearts to tread all religion under foot; is not the *admitting* of such men, as an opening of the gate unto Satan, that he might have place among us? Is it not a rejecting of God's *grace*, to the end that all abominations might have their full scope?

"All this sounds very plausibly, but let us remember, 1st, That hereditary government was vilified, an hereditary monarchy condemned. 2ndly, That the election of kings and other governors was described in opposition to an hereditary government as the result of God's grace conferred on a people. 3dly, That in the Geneva reformer's exhortation the expressions "the Gospel," "Religion," and "the Doctrine," were used as synonymous with Calvinism." P. 67.

Having thus shewn the nature of the opinions respecting government, which were held by the leading divines of the Presbyterian school, the Dean of Achonry proceeds to enquire into the practices which commenced in the reign of Elizabeth, and which tended more or less to produce the troubles which finally ensued. Through this part of his enquiry we cannot follow him at any length; but must refer to the work itself for an able statement of the various devices which tended to separate the nation and the church; as well as for some extracts from Archbishop Bancroft's "Dangerous Positions," which prove that he was well acquainted with the genius of Puritanism, and did not strike at a shadow when he laboured so zealously to root it out. The next era

to be examined is that of the Rebellion itself, and the well known arts which were employed to asperse and vilify the Bishops and Clergy, appear only to have been a prelude to the cruelty and oppression which were exercised towards them by the Long Parliament, as soon as the nation suffered that single branch of the legislature to assume all the powers of the executive government. We are then furnished with many singular passages from these distinguished "preachers of Geneva divinity and radical reform;" who, according to Lord Clarendon, had more influence upon both Houses than ever the Archbishop of Canterbury had at Court; Dr. Burgess and Mr. Marshal, surnamed by his admirers "mellifluous Mr. Marshal," were the most conspicuous among their brethren; and it appears that they had not swerved from the principles of Goodman, Knox, or Calvin, but were quite ready to prove the justice of their cause by an appeal to different events in the annals of the Old Testament. And when the monarchy was at last reduced to the utmost extremity, and King Charles was a prisoner in the hands of his enemies, it is plainly shewn in many passages, to which we are merely able to refer the reader, that the same class of preachers maintained the same line of argument, and advised, hastened, and finally applauded, that mockery of justice, which ended in the execution of their innocent king. Dr. Kenney thus makes good all the links of his chain; and traces the king-killing principles from Calvin to Hugh Peters in a distinct and satisfactory manner. Their progress was not at all times equally rapid and irresistible; but they were promulgated with more or less audacity through the whole period under review; and were always appealed to by the fanatics of the day in support of that conduct which had deposed and murdered Charles the First. We are sensible that this is a very faint outline of the work; but



we have merely attempted to exhibit the general line of reasoning, and for the facts upon which that reasoning depends, we must again refer the reader to the volume itself.

It remains to enquire, whether the inferences pointed out by Dr. Kenney, are legitimately deduced from the particulars with which we are so copiously furnished. He proves, unless we are very much mistaken, that certain anti-monarchical opinions were held by the founders of the Calvinistic system; that its most conspicuous partizans continued to act upon and profess them, using every art of defamation and invective, to degrade the conforming clergy, in the eyes of the nation; and that the rebellion, and even the king's execution, were justified upon these principles; and, with very few exceptions, upon these principles alone. It must be admitted, that to establish these facts, is to throw no small light upon the history of the period in question; but will it follow, that the profession of such opinions, and the perseverance in such practices, were the causes of the disasters that ensued? That they contributed to it in a serious degree, will not be denied; that they were naturally calculated to hasten, and even to aggravate the calamities, may also very readily be granted; but the Dean of Achonry speaks of them repeatedly as having caused the grand rebellion, and omits to observe, that there were other co-operating principles, which ought to bear their due proportion of the blame. And there is this evil to be apprehended from the omission; if he does not succeed in proving his entire case, the effects of what he does establish, will be very much impaired. He is anxious to direct our attention to some features of the present time, from which he fears serious mischief. He shews, that these features may be recognised in a former age, and contends that they were then the symptoms of anarchy and confusion. But if persons, who

are desirous of escaping from his conclusion, and who do not wish to discourage the proceedings which he reprobates, can convince themselves or others, that the troubles of the sixteenth century may be referred to other sources, and that the anti-monarchical opinions of the Calvinists were not their efficient cause, the warning voice which he has raised, will be thought erroneous and delusive, and the practices which he condemns will not be effectually checked.

That the Dean attempts to prove too much, that he refers those waters of bitterness to one grand source, which proceeded in reality from a thousand petty fountains, is an objection to which his work is obviously liable, and from which we know not how it can be completely cleared. Without entering at length into a discussion upon the origin of the rebellion, we may refer to all the standard writers upon English history, to shew that our constitution was quite unsettled at the accession of Charles the First. The subversion of the baron's power, which was accomplished by Henry VII. had removed all practical restrictions upon the authority of the crown; and England might soon have been subjected to an arbitrary government, if the commons had not suddenly emerged from obscurity, and resolved to defend the privileges which were secured to them by the forms of our constitution, however they had been neglected in its practice. The wealth and independence rapidly obtained by the great merchants, has always been enumerated among the causes which placed so much power in the hands of the commons; and the Reformation has been often considered as assisting in that glorious task. But many circumstances have contributed to rob the Reformation of the credit to which it is entitled on this score: the puritans and their advocates have claimed the establishment of our liberties, as their sole deed, and have represented the

Church of England as the ally and supporter of tyranny: tory writers, on the other hand, have frequently omitted to distinguish between the legal and the factious resistance experienced by king Charles; and have been more intent upon proving the errors of the puritanical conclusion, than the soundness of the premises from which it pretends to be deduced. Those premises are the excellence of a limited monarchy, the legality and antiquity of a representative body in the legislature, and the necessity of vigilance and firmness against the natural encroachments of the executive. But from these the long parliament pretended to deduce their king-killing doctrines; and on the strength of that illogical deduction, defended all their treason and bloodshed. As far as nothing was resisted but the illegal will of the sovereign, that resistance was permitted, and more than permitted, by true religion. The principles of Protestant Christianity are favourable to liberty; and it cannot be doubted, that the love of liberty, which sprung up between the death of Henry VIII. and the year 1640, was principally produced by the Reformation: but the enemy, as usual, sowed tares among the wheat; revolutionary freedom, like puritanic Christianity, was the base-born offspring of those parents who had our Church and our Constitution for its legitimate children.

That this is the real state of the historical question, and that this view of it will suffice to produce the Dean of Achonry's great object, may be proved from the following considerations. He tells us, at p. 99, that

"In the reigns of Elizabeth, James, and Charles, a spirit of freedom was gradually spread amongst the nation: and, on some occasions, in the two latter reigns particularly, a spirit of license discovered itself. Yet the administration of each of those sovereigns retained maxims, and adopted measures, which were utterly repugnant to the just liberties of the people. It was the duty of the government to redress such

grievances. Charles, at last, redressed them; but the malignant influence of the principles which have been detailed, prevented the salutary effects, which some of his concessions would otherwise have produced. It would indeed be most unreasonable to suppose, (even though the grievances had not existed), that when principles such as those before stated, were generally and warmly maintained in England, there would not have been factious spirits, ready to make use of them, as the convenient instrument of rebellion. In such a morbid state of the public mind, the removal of *real* grievances, far from producing conciliation and harmony, served but to excite increased clamour about *imaginary* causes of complaint, invented by seditious demagogues, which found a ready acceptance with the deluded, discontented multitude."

Upon this passage, we have to observe, that though Charles did at last redress the grievances, yet the difficulty with which his assent was extorted, and the suspicions to which his sincerity was not unreasonably exposed, were the circumstances of which factious spirits availed themselves, to prevent the salutary effects which his concessions might otherwise have produced. The short parliament, which was assembled in the spring of 1640, and of which Lord Clarendon says, "It could never be hoped, that more sober and dispassionate men would ever meet together in that place, or fewer who brought ill purposes with them," was, notwithstanding, dissolved before it had come to any vote, for fear it should pass a resolution against ship-money. Thus a temperate redress of grievances was haughtily rejected; and the power of those, who might desire to promote disturbance, materially strengthened. The same game was played again and again in the long parliament. The king's safety even then might have probably been secured, if he had cheerfully complied with the just demands of his people, and then positively refused to make further concessions. By these means he would have satisfied the majority of the House of Commons, and pre-

vented them from becoming tools in the hands of the disaffected. But instead of this, at one moment, he granted more than was due; and at the next, shewed a disposition to retract all that had been given. And thus, while respectable men were aiming at nothing beyond the security of their undoubted rights and privileges, a few crafty spirits acquired unbounded influence over the rest, and were able to prevent all reconciliation between the king and his parliament. The object of the leaders, in many instances, was to promote their own personal aggrandizement; and in a few, perhaps, to establish Calvin's system of ecclesiastical as well as civil government; and they fought with all the weapons that appeared suitable to their purpose. To some they urged the temper and conduct of the king, as a proof that no real freedom could be enjoyed under his sceptre; to another, the queen's popery; to a third, the archbishop's violence, and arminianism; to a fourth, the divine institution of the Geneva Platform; and to a fifth, the creation of all things for the benefit of the saints, and their consequent right and title to the government of the earth. If this statement be correct, and we believe that every part of it can be substantiated, it will not appear that religious errors were the cause of the rebellion, though they were employed skilfully and successfully to support it. The king would never have been openly resisted in the field, if he had not persevered too long in the illegal practices of his predecessors; and while his authority was opposed on this account by many real friends to monarchy; and the church, on the other hand, was assaulted by the most implacable fanaticism, a small, but able band, contrived to turn each circumstance to their own purposes; and were strong enough, in consequence, to drive the king from his throne. If the rebellion, therefore, did not originate in the perversion of the

Bible, that perversion was one of the means of insuring its success; and those who would have in vain attempted to seduce genuine members of the Church from their duty to God, and their allegiance to the king, had no difficulty in persuading the disciples of Calvin and Knox, that they might cast out a monarch who was the protector of idolaters.

The same distinction may be applied to the success and conduct of Cromwell. It seems too much to say, that the king's death was caused by the tenets of Calvin; when the usurper obviously brought it about to strengthen and secure his own power. Nor were the triumphs of the Protector solely or chiefly owing to his fanaticism, but to his consummate skill in politics and in war. Charles, even at a late period, might have again mounted the throne, had he been called upon to cope with a less able general, a less prudent statesman, or a less experienced governor of the human passions. But Cromwell had not only the wickedness to covet, but the talents to obtain, supreme authority; and though he attempted, with temporary success, to embroider treason with godliness, and his chaplains consequently held the language which has been cited by Dr. Kenney, repeating all the glosses of Goodwin upon the texts of the Old Testament, to justify the most revolting part of their master's behaviour: yet is there every reason to believe, that the nation were averse to the murder of their king; that it was perpetrated under the protection of an army, devoted to their able and successful chief; that, without the interposition of that army, the crime would never have been committed; and that the army was induced to interfere in order to promote the personal aggrandizement of its chief.

If this statement should be found more correct than that of which we have ventured to disapprove, the Dean of Achonry's great object may still be obtained. For though we

conceive that he has over-rated the influence of puritanism, we are very far from denying, that its effects were most injurious. It brought the minds of the people into that state of fermentation, in which they easily became the dupes of each succeeding impostor. It weakened their attachment to the established state of things, and thus prepared the way for artful and ambitious designs. It was first employed to destroy the ecclesiastical half of our constitution; and the civil, when thus stripped of its natural and faithful ally, became an easy and unresisting prey. Whenever the same measures are successfully pursued, and whenever the people are so far alienated from the regular clergy, as to desire, or even to suffer, the subversion of the Church, the state may again expect to be re-modelled under the direction of the St.-Johns and the Vanes; and the legitimate prince will be again removed from his seat, to make way for the most prosperous general in the revolutionary armies.

These considerations may be expected to have weight with many men who cannot admit the validity of Dr. Kenney's reasoning. They feel conscious that they are animated by no hostility to the state; and even believe that they may be ranked among the best friends of the Church. Without questioning their sincerity, we may ask them to remember, that though they would rather perish than set their country in flames, they may still be unwittingly collecting the combustibles for some future incendiary. If the connection between different parts of the body politic, between the Church and the State, between the State and the commonalty, or between the clergy and the laity, is destroyed, or even impaired, by their means, they will, however unintentionally, prepare the way for anarchy. Though their principles may not legitimately lead to this goal, yet if they can be perverted to it, there are numbers by whom the

task will not be refused; and though the deep and evenomed guilt will be upon the head of the perpetrator, yet no small blame will attach to those, without whose aid, and whose imprudence, he might have been easily suppressed.

This brings us to the consideration of the concluding chapter in the work under review; in which the Dean adverts to the Principles and Practices of pretended Reformers in Church and State, at the present time. As we shall find many opportunities for recurring to this part of the subject, we shall not now discuss it in a manner suited to its importance. The Dean furnishes us with some choice extracts from the democratic writers, which will amuse such of his readers as are not in the habit of perusing their delectable works. But those who have had the misfortune to waste their precious hours in studying Cobbett, Hunt, and Sherwin; much more every one who has ventured into the fathomless abyss of Mr. Jeremy Bentham's eloquence, will turn over a large part of the chapter with some symptoms of impatience. It proves, however, beyond all question, that the weekly papers, which circulate principally among the lower orders, are straining every nerve to make their readers dissatisfied and uneasy, and to alienate their minds from all attachment to the government and the Church. A subsequent section is devoted to the consideration of the zealous and widely-extended efforts of dissenters to gain proselytes to their various opinions; and to their endeavours to persuade the people that the regular ministers of the Church leave them in a state of darkness and heathenism, from which they are only to be rescued by itinerant retailers of Calvinism.

We conceive that it is unnecessary to cite authorities in proof of such notorious facts; and shall, therefore, employ the small remain-

ing space which can be allotted to this article in considering how far the resemblance holds between the days of Cromwell and the present age. Those who perceive the similarity are aware that it ought not to be neglected; nor, on the other hand, should we too hastily persuade ourselves that the likeness is complete. An exaggerated account of the symptoms will not facilitate our attempts to remove the disorder; and the treatment ought to be influenced by a greater variety of circumstances than are commonly adverted to or perceived. Admitting that the Dean of Achonry has drawn an accurate, though rapid sketch of the aspect of the times; that in politics we have an immense mass of low revolutionary writings disseminated at the cheapest price among the poor; and that in religion there is much zeal in the propagation of error, and much active and inveterate hostility to the Church; will it follow that we are on the eve of another grand rebellion, or that the altar and the throne are again tottering to their fall? Our answer will be decidedly in the negative. Admitting the existence of all the fore-mentioned evils; acknowledging that they call upon one class for activity and watchfulness, and upon another for moderation, and prudence, and foresight, we cannot perceive that they menace us with any immediate danger. If they did, it would be proper not merely to take precautions, but to prepare for energetic resistance. We trust, however, that the day in which such a step shall be required is at an incalculable distance. To the striking points of resemblance on which many love to dwell, we conceive it easy to oppose equally striking points of difference. The symptoms are not merely dissimilar, but in several instances they are directly opposite. The former æra was marked by religious oppression and intolerance, the present is famous for its unbounded and equa-

lizing liberality. This alone constitutes a difference of first rate importance; and though we cannot desire to see the modern fashion continue in its full extent, yet it must be allowed, that our unrestricted press, and our shilling licenses to preach dissent, are safety-valves which may contribute to preserve the vessel from an explosion. In the next place, the state of the civil government has little, if any thing, in common with the turbulent and unsettled condition of affairs in the reigns of James and Charles. Instead of uniting to demand the redress of real grievances, the nation at large takes very little interest in the imaginary evils which are pointed out to it with so much care. The power of the executive and of the legislative authorities is well defined and understood; and a legal remedy may be found for every serious abuse, without taking any steps which can endanger the constitution. The government also, though theoretically the independent source of political undertakings, is practically influenced by public opinion in the highest degree which is compatible with security, firmness, or perseverance; and no line of conduct can be persisted in for a length of time by the crown, which is inconsistent with the genuine sense of the people. It may be proper also not to overlook the great changes which have taken place in society since the long parliament levied war against their king. The great diffusion of moderate wealth has raised up a body of men hardly known in the days of Charles; who enjoy all the advantages of a liberal education, without acquiring the manners or the feelings of courtiers; and who are neither tempted to treat the lower orders like an inferior race, nor to repine at the privileges of hereditary rank. We cannot believe that this class will ever really be puritanized; and its existence in



the reign of Charles might have alone counteracted the mischief which was fomented by the contemptuous haughtiness of the great, and the sullenness, and dislike, which were its necessary effects upon the people.

The improved, and we trust rapidly improving state of the clergy is another inducement not to despair of the future fortunes of Britain. With all possible allowance for the exaggerations, and even falsehood of the puritanical invectives against the ministers of a church which it was intended to destroy, there is reason to fear that many of the clergy were, in those days, illiterate and careless; whereas, a competent degree of learning is now generally possessed, and nothing is more uncommon than an instance of gross misconduct. Nor is that portion of their brethren of which they cannot conscientiously approve to be ranked in the same class as the old puritan divines. The general improvement of the age has extended to the Calvinistic, as well as to the rest of the clergy; and the errors which they adopt, though somewhat similar in their nature, are neither professed with the exclusive admiration, nor maintained with the uncharitable vehemence which characterized the original nonconformist. Add to this the strictly scriptural doctrine which the majority of our clergy now teach, the nicety with which they avoid the opposite errors of their adversaries, and the increased exertions which late events have induced and enabled them to make, and they will substantiate their claim to a conspicuous rank among the barriers which are opposed to the pretended reformer. The reformer himself may be thought still more in his own way: he is situated so differently from his predecessors under Charles the first, that he cannot reasonably expect to rival their success. We all know what divisions arose among the different parties in the parliament,

even before their triumph was complete; a better politician than the unfortunate Charles would; even in that stage of the business, have found his safety in their dissensions; and it required all the hypocrisy of the unrivalled Oliver Cromwell to prevent them from suffering shipwreck on that rock. But this did not occur till their victory was well nigh certain. They commenced with all apparent, and with much real unanimity; with some differences respecting church government, their great doctrines were the same; though they mistook and misrepresented, yet, with very few exceptions, they believed the Gospel. Can this description be applied to the modern reformers? If it can we will allow that the Church is in imminent danger; and that the consequences of its overthrow ought not to be overlooked by the friends of our civil establishment. But if it is impossible to detail and distinguish the innumerable peculiarities of their various creeds; if they adhere to these peculiarities with a true sectarian spirit; if they ascend, on one hand, through the lengthened gradations of Calvinism to the highest and wildest antinomian absurdities, and, on the other, descend below the Socinian level and mingle with the open unbeliever and the atheist; what effective attack can be made by such an ill-assorted mass, or what abiding opposition will it offer to the temperate and persevering inroads of truth? What permanent alliance can exist between the pious Methodist, who complains that the Church is deficient in spiritual religion, and the speculative philosopher, who accuses the same Church of misinterpreting the Bible, but at the same time shews no symptom of believing in revelation? Mr. Jeremy Bentham has advocated the cause of our Socinians, and has expressed no slight regard for pious missionaries in general. But what assistance can he furnish to the enemies



of the Church, when it appears on the face of his writings that he is the friend and advocate of infidelity; and it is not clear whether he believes in the existence of a Deity? What answer can be made to the defenders of our establishment, when they ask the conscientious dissenter, whether he can avail himself of this man's co-operation? The sentiments which Mr. Bentham notoriously holds upon religious subjects were hardly known to exist in 1640: under the influence of triumphant puritanism they spread rapidly through the land, and have never since been rooted out. But revolutionary France has furnished so complete a specimen of their tendency, that an accurate estimate of them can be formed by every reasoning mind. And when those by whom our Church is most seriously menaced see that its destruction is fondly desired by all the retainers of scepticism, when they see that the errors of superstition and enthusiasm are cherished and

applauded by the open enemies of our faith, some check must be put to their inconsiderate career: an opportunity for reflection will be afforded, and may be seized. In this light the horrid publications which are circulated hitherto with impunity, may ultimately conduce to a purpose for which they were not designed. They may rouse and unite every believer in the Gospel; teaching us to view each other's errors in the most charitable light, and to bear with all who are agreed in the essentials of Christianity. The moderation and the forbearance which might thus be produced would surely bring back numbers to the bosom of the Church, and induce others who are compelled conscientiously to dissent from it to state their respective principles in a tone which shall not be mistaken for the voice of sedition; and to advocate their various causes upon grounds which demagogues will be unable to pervert into arguments for rebellion.

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#### MONTHLY REGISTER.

##### *Society for Promoting Christian Knowledge.*

A COMMUNICATION has lately been received from Bishop White, of Philadelphia, accompanied by a curious account of the Episcopal Church in North America, from its first establishment to the present day. The Bishop also requested information respecting the present state and leading objects of the Society, and it was consequently determined to transmit copies of the annual reports, and of the books and tracts on the Society's list, to Bishop White, of Pennsylvania, Bishop Hobart, of New York, Bishop Moore, of Virginia, Bishop Griswold, of the Eastern District, Bishop Kemp, of Maryland, and Bishop Croes, of New Jersey, and likewise to the successor of the deceased Bishop Dehon, of South Carolina.

Accounts from the Diocesan Committee at Halifax, having represent-

ed the urgent wants of the remote settlements in the forests of Nova Scotia, particularly at Dalhousie, a new settlement principally formed by disbanded soldiers, the sum of *one hundred pounds* has been placed at the direction of the Halifax Committee, to be expended in Bibles, Testaments, Common Prayer Books, and Tracts, for the use of settlers. The Rev. Mr. Millage, of Anapolis, has visited Dalhousie, for the purpose of supplying, as far as possible, the spiritual wants of the settlement, and the Governor, from whom it had the honour to take its name, has already contributed 25*l.* towards the purposes now submitted to the Parent Society.

Letters from Archdeacon Barnes, at Bombay, state that the demand for books still continues, especially for Common Prayer Books; and that School Books are daily more in request, in consequence of the pro-

ceedings of the Bombay Education Society. The Archdeacon recommends the adoption of a plan similar to that which the School-book Society at Calcutta, has already put in practice. The translation of elementary books, and moral tracts into the different dialects prevalent in the neighbourhood; no such books being to be found among the present stock of native literature. It is understood that parts of the Scriptures, especially the parables, might be circulated extensively without exciting any alarm on the score of religion.

The progress of the Schools is very flattering, and the difficulties which had been apprehended are already removed, the natives learn English much more rapidly than was expected; the Parsees, who are very numerous at Bombay, and are an active and intelligent race of people, are more inclined to embrace the proposed scheme than either Musulmen or Hindoos.

The East India Company have extended the same advantages and privileges to the District Committee as have hitherto been enjoyed by the Parent Society.

A letter has been received from the Rev. P. Spersneider, the missionary sent out in August last, dated at Cape Town. He gives an interesting and satisfactory account of his voyage; and shews that he has already acquired a very considerable command of the English language. He states also that he has been diligently employed in studying the Tamul language; and that he had been able to devote his time to it, without any interruption from bad health or sea sickness.

The general impression excited by his letter is very favourable: piety and good sense are conspicuous in every part of it, and there is good reason to hope that Mr. Spersneider may be instrumental in forwarding the general designs of the Society in the East.

The anniversary meeting is fixed for Wednesday, May 26.

### *Diocesan and District Committees.*

#### EXETER.

A statement of the number of books issued from the Exeter Depository, since the annual meeting on the 22d of October, 1818, as reported to a quarterly meeting of the Diocesan Committee, holden at the Castle of Exeter, on the 20th of April, 1819:

Bibles .....	371
Testaments, including Trimmer's Abridgment .....	641
Common Prayer Books .....	1181
Psalters .....	480
Other bound Books and Tracts .....	6155

Total...3828

Of which have been issued gratuitously, or to be resold to the poor at one third of the Society's price,

Bibles .....	60
Testaments .....	46
Prayer Books .....	280
Bound Books and Tracts .....	966

Total...1352

During the same period, there has been an accession of twenty-seven new annual subscribers to the local fund, and six new members have been recommended through the Secretaries to the Parent Society.

#### *Hertford District Committee.*

The number of books, &c. issued from the store of the District Committee, at Hertford, during the last year, is,

Bibles and Testaments .....	288
Mrs. Trimmer's abridged ditto .....	74
Common Prayers and Psalters .....	508
Other bound Books .....	146
Tracts, half-bound, &c. ....	1739

Total...2755

#### *Berkhemstead Sub-Committee.*

The Committee have received, with the utmost satisfaction, the Report of the Sub-Committee at Great Berkhamstead, and are truly sensible of their zealous co-operation, and of the importance of their united exertions. The whole number of books which have been distributed in the course of the year, is,

Bibles .....	44
New Testaments .....	66
Common Prayers .....	110
Other bound Books and Tracts .....	906

Total...1126

# SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS.

*A List shewing the Grants which have been made by the SOCIETY for promoting the Enlargement and Building of CHURCHES and CHAPELS, to the 28th of APRIL, 1819, and the additional Accommodation which has been thereby obtained.*

Place.	Diocese.	Addit. Accom.	Sum Granted.	Additional accommodation, how produced.
Sandgate, parish of Folkstone ..	Canter.	600	£150	Building Chapel.
Deal .....	Canter.	300	500	Enlarging Church.
Basford .....	York	212	200	Enlarging Church.
Whitby .....	York	600	300	Enlarging Church.
Firbeck .....	York	60	60	Enlarging Church.
Uxbridge .....	Lond.	300	200	Altering Pewing.
Mitcham .....	Win.	555	600	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Godshill, Isle of Wight .....	Win.	160	50	Building Gallery.
St. George's Pill, Somerset .....	B. & W.	690	450	Enlarging Church.
Brislington .....	B. & W.	250	200	Enlarging Church.
Horsington .....	B. & W.	600	150	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Stapleton .....	Bristol	700	500	Building Chapel.
Cerne Abbas .....	Bristol	300	150	Enlarging Accommodation.
Peel .....	Chester	200	100	Enlarging Chapel.
Blackpool .....	Chester	600	200	Building Chapel.
Blackley .....	Chester	400	400	Reb <sup>l</sup> and Enlar <sup>g</sup> . Chapel.
Worthing .....	Chich.	150	150	Altering Pewing.
Little Hampton .....	Chich.	342	550	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Bideford .....	Exeter	200	200	Enlarging Church.
Colyton .....	Exeter	400	100	Enlarging Church.
Newton Popleford .....	Exeter	100	50	Enlarging Church.
Queenington .....	Glou.	39	40	Enlarging Church.
North Nibley .....	Glou.	60	50	Enlarging Church.
Colford, parish of Newland ....	Glou.	560	500	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Chapel.
Oldland, parish of Bitton .....	Glou.	1000	700	Building Chapel.
Darlaston .....	Glou.	225	30	Building Gallery.
Pontypool .....	Lan.	500	250	Building Chapel.
Newport, St. Woolos, Monmouth	Lan.	170	170	Enlarging Accommodation.
Fenny Stratford .....	Lincoln	240	195	Enlarging Chapel.
Bonby .....	Lincoln	100	50	Enlarging Church.
Ridgement .....	Lincoln	91	100	Enlarging Church.
St. Mary in Barton upon Humber	Lincoln	300	65	Altering Pewing.
Hinckly .....	Lincoln	340	200	Building Gallery.
Rollaston .....	L. & C.	200	150	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Burntwood, Lichfield .....	L. & C.	250	550	Building Chapel.
Handsworth .....	L. & C.	450	500	Enlarging Church.
Rugeley .....	L. & C.	800	800	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Ripley, Parish of Pentrus ....	L. & C.	600	375	Building Chapel.
St. Michael's, Coventry .....	L. & C.	1400	1200	Altering Pewing.
Penley .....	L. & C.	72	62	Enlarging Chapel.
Doddleston .....	L. & C.	180	200	Enlarging Chapel.
Harleston .....	Nor.	115	100	Enlarging Chapel.
Sowerby Bridge, Halifax .....		500	800	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Chapel.
Warterbury .....	Roch.	200	1140	Enlarging Church.
Ramsey, Isle of Man .....	S. & Mn.	240	300	Building Chapel.
St. Clement's, Worcester .....	Wor.	550	1000	Reb <sup>l</sup> . and Enlar <sup>g</sup> . Church.
Total		16,901	£12,307	

The preceding table gives a view of all the grants made by the Society. Since our last account, 37 applications for assistance, making in the whole 137, have been received, and 17 additional grants have been voted. By this seasonable aid, accommodation will be provided for 6852 persons, of whom 4850 will enjoy the benefit free of all charge. Nearly of 17,000 persons therefore,

hitherto excluded from the public worship of the Church of England, have obtained redress of this great national grievance through the encouragement extended by the Society during the short period of its active operation, more than two-thirds of these will have their sittings gratuitously provided for them in their respective parochial congregations.

### COLLEGE EXERCISES.

It being a part of our plan to insert such University exercises as appear to us worthy of the public attention, we have now the satisfaction of presenting to our readers a *Tripes* of

the preceding year, by Mr. T. Hall, of King's College. Of this exercise we shall simply say, that any commendation which we could bestow upon it, would only diminish its value.

### PETRARCHA LAURÆ.

QUAM sibi desperat, mittit tibi, Laura, salutem  
 Tristia Petrarchæ fata querentis amor.  
 Mittit eo demens, unde infelicio ipse  
 Rettulit ingrata nil, nisi damna, vice.  
 Si mihi jampridem verissima signa doloris  
 Et fronti et madidis incubuere genis;  
 Si mala nec sensus parcant turbare diurnos,  
 Nec vigilem noctu sollicitare torum;  
 Si mihi torpescit miseræ vis ignea mentis,  
 Verser ut in vivis mortuus, omne tuum est.  
 Fatalisne tibi succurrit lucis imago,  
 Ultima tranquillæ quæ mihi sortis erat?  
 Ante quidem vernæ secura incscitia vitæ  
 Cordis inaccessu strinxerat ima gelu.  
 Viderat iratus sperni sua tela, tuumque  
 In nostro insculpsit pectore nomen Amor.  
 Solennes (memini) cælum venerabar ad aras;  
 Hæc te prima oculis obtulit hora meis.  
 Tu prope tendebas niveas ad sidera palmas,  
 Attollens flexo lumina casta genu.  
 Quid loquar? aspexi: subitis simul ignibus arsi:  
 Combibit immites ima medulla faces.  
 Protinus hærebant vota imperfecta palato,  
 Fudit et incertos irrita lingua sonos.  
 Nil pietas, aut sancta loci reverentia movit;  
 Tu mihi Relligio, tu mihi Numen eras.  
 Surgis; ego insector: quoquo vestigia flectis,  
 Ducor, et effræni subsequor usque gradu.  
 Excipis imprudens, nimiumque benigna, furentem,  
 Dum potui flammæ dissimulare meas.  
 Mox, ubi se produnt, subito restinguere quæris,  
 Meque abigis foribus dura repente tuis.

Dura tamen frustra; cum jam quoque cassibus iisdem  
 Callidus implicitus me retinebat Amor.  
 Tu quoque, quem simulas ruptis dimittere vinculis,  
 Arctius imposito comprimis usque jugo.  
 Captivam veluti cum fune puella columbam  
 Detinet, ad sævos ingeniosa dolos.  
 Et fugat, ad seseque trahit, cauteque relaxat,  
 Nec spatio patitur liberiore frui:  
 Ne propria assurgens in nubila præpete penna,  
 Audeat aeriam, non reditura, viam.  
 Tum mihi proposui, magis aspera facta manenti,  
 Fata sub externo fallere dura polo.  
 Damnavi meipsum exilio, longamque paravi  
 A cara mærens Avenione fugam.  
 Vix tamen egressus, respexi mæstus \* ad urbem,  
 Tæsum est inceptæ pænivitque viæ.  
 Fortis ego invitos vetui languescere gressus,  
 Damnosasve animum fingere velle moras.  
 Regalem petii sedem, qua † Cæsaris arces  
 Tranquilla lambit Sequana mollis aqua.  
 Hinc virides adii campos et pascua Rheni,  
 Et placidæ agrestes simplicitatis opes.  
 Ausus eram ‡ Hercyniæ tenebrosa per avia silvæ  
 Incustoditum tendere inermis iter.  
 Nec mihi formido: quippe, in graviora reservans,  
 Fidus adhuc custos invigilabat Amor.  
 Dein natale solum (post tempora quanta revisum!)  
 Accipit errantes Ausonis ora pedes.  
 Vidi, iterum evectam regno super omnia, Romam,  
 Æquantem imperio scèptra vetusta novo.  
 Nil tamen augustas urbes gazasque morabar,  
 Exul eram in patria scilicet ipse mea.  
 Qua tu non aderis, quoquo sub sidere verser,  
 Qualibet in terra flebilis exul ero.  
 Hic tamen in § Clausa reperimus Valle quietem,  
 Omnia sunt nostris hic satis apta malis.  
 Hic impuæ animo licet indulgere dolenti,  
 Nec quisquam, præter me, mihi tortor adest.  
 Hic mihi nutantes referunt suspiria silvæ,  
 Lenis et ardores temperat aura meos.  
 Ipse susurrantes docui tua nomina ventos,  
 Nullaque non dulces integrat umbra sonos.  
 At manet interea cordi immedicabile vulnus,  
 Languida dum sola corpora febre calent.  
 Concidit, exurgit, sperat, timet, æstuat, alget,  
 Nec manet in certo mens stabilita loco.  
 Vultus in obtutus, animo, mutabilis omnes,  
 Obsequitur; nec stat fidus in ore color.

\* Magnam respexit ad urbem. VIRG. *Æn.* 12.

† Latetiam Julius Cæsar usque adeo ædificiis auxit, tamque fortiter cinxit mœnibus, ut Juli Civitas a nonnullis sit appellata.—STEPHANI *Dict. Geograph.*

‡ Prominet Hercyniæ confinis Rætia silvæ.—CLAUDIAN.

§ Clausa Vallis, vulgo dicta *Vaucluse*.

Scilicet et tacitum declarant pectus ocellæ,  
 • Ut gutta inclusam succina prodit apert.  
 Vos nemora, et placidi, solatia nostra, recessus,  
 Quos nec edax tempus, nec fera lædit hiems;  
 Quæque coronatis muscosæ flumina ripæ,  
 Vivit adhuc vobis, qui fuit ante, decor.  
 Solus ego infelix dominus cultorque per horas  
 Mutor, et in pejus, quo furor urget, eo.  
 Per montes me raptat Amor, silvasque comantes,  
 Cuncta tamen paci sunt inimica meæ.  
 Per loca sola vagor: sed ubi loca sola petentur,  
 Quo mihi se comitem non ferus addet Amor?  
 Usque virescentem convallem, atque altera Tempe,  
 Contrahit acclivum montis utrimque latus.  
 Panditur hic nigrum, scopulis hiscentibus, antrum;  
 Vix tremulum admittunt saxa nemusque jubar.  
 In medio fons est, vitro splendentior, unde  
 In mare collectas Sorgia volvitur aquas.  
 Fama quidem vivo fundum negat esse fluento;  
 Non fæda illinem polluit ulva sinum.  
 Huc (simul incumbunt nocturna silentia terris,  
 Meque unum fugiens, cætera somnus habet)  
 Deferor; hic animum vana dulcedine pasco,  
 Et juvat ærumnas dedidicisse meas.  
 Incusoque leves irridens ipse querelas,  
 Meque rogo; "Quo se dirigat iste furor?  
 Forte, miser, doleas, tibi vilis, amabilis illi,  
 Ploresque, ignorans quæ tibi servat Amor.  
 Tu quoties iteras absentis nomen amicæ,  
 Forte etiam toties increpet illa tuum."  
 Tunc etiam, in memori quæ semper pectore vivis,  
 Obvia amas oculis, Laura, venire meis.  
 Te sæpe in rigidis (quid non credatur amanti?)  
 Rupibus, in vitrea sæpe videmus aqua.  
 Pinguis aut liquida candentem in nube figuram,  
 Digna Ixionio qualis amore foret.  
 Sæpe libet, tumidis ubi rupes imminet undis,  
 Culmina difficili vincere summa gradu.  
 Hinc urbes, camposque, et nullo limite clausa  
 Æquora prospectu metior alta meo.  
 Contemplans spatium, quod me tibi separat, angor,  
 Verbaque vix, gemitu præpediente, fluunt.  
 "Cur, quod jungit Amor, divellunt numina vinculum?  
 Cur, quod divellunt numina, jungit Amor?"  
 Est etiam ut cupiam specula me mittere ab alta,  
 Et semel arrepta dedoluisse nece.  
 Spes cohibet, suadens venturum tempus, ut in me  
 Perdiderit Paphii se gravis ira Dei.  
 Nec, quibus hoc iterum transfigat pectus, habebit,  
 Jam nimium vehemens, amplius arma puer.  
 At mihi supremam cum sors compleverit horam,  
 Quis scit, an haud grata venerit illa vice?  
 Quem lenire negas, certe miserebere luctus;  
 Hoc etiam in media morte levamen erit.



Sique (velut perhibeat) sensus quoque vivat in Orco,  
 Et sit apud Manes intemeratus Amor;  
 Tum Laribusque tuis, thalamoque superstitis ipsi  
 Usque adero, et caros prosequar umbra pedes.  
 Quam vivo reanunt, tandem mihi, morte b'ato,  
 Fata mali requiem candidiora dabunt.

*Letter on Assessment of Tythes to  
 Poor-Rates.*

*To the Editor of the Remembrancer.*

Sir,

HAVING heard the appeal of the Rector of Dennington, against his assessment to the poor-rate of that parish, I beg to state the grounds of the decision, for the benefit of my brethren, and of those who may wish to ascertain the fair mode of assessing tithes to the poor-rate.

The parishioners of Dennington, in making the rate, assessed the rector in the proportion of 1*l.* out of every 4*l.* raised for the use of the poor, as the due assessment on the great and small tithes which he received in kind, and assessed themselves the other 3*l.*

The rector, on the other hand, proved, by the most incontrovertible evidence, the great injustice of this disproportionate mode of rating these two properties. He shewed, by the evidence of four surveyors of great eminence, and the most unimpeachable character for ability and integrity, (three of whom were farmers to a considerable extent), that he ought to have been rated 1*l.* out of every 5*l.* on the arable land, and only 1*l.* out of every 6*l.* on the pasture land for tithes, the land being worth 32*s.* per acre, and there being no *modus* nor custom in the parish.

Convinced by the evidence, the bench, consisting of nineteen magistrates, unanimously, and without a dissenting voice, adopted this latter proportion, and reduced the assessment on the tithes from 497*l.* to 351*l.* 15*s.*

In the course of the argument, Mr. Nolan, counsel for the appellant,

contended, with much force of reasoning, that in all cases of assessing land and tithes, *either* the gross produce of both, or the net produce, after deductions, of both, ought to be the criterion of assessment: and having, by evidence, ascertained the rental of the parish to be worth 473*l.* and the tithes worth 1105*l.* to be *let to any indifferent person*, the rule of three gave the result, and determined 351*l.* 15*s.* to be the sum at which the tithes ought to be rated *in proportion* to the sum at which the land was rated by the parish.

Thus the *rent* which could be *obtained* for each property, became the fair criterion of its assessable value, and the rule for rating each: assuring you, that you may rely implicitly on the accuracy of this statement, which you will probably think advantageous to the Clergy to insert,

I remain, Sir,

Your humble servant,  
 CLERICUS.

March 15, 1819.

We are much obliged to Clericus for this account of the mode of rating adopted in the Dennington Appeal, but we cannot acquiesce in its justice. We do not understand, why the rector, who takes *one-tenth* of the produce, should pay *one-fifth* or *one-sixth* of the rates. Our correspondent justly observes, that either the gross produce of both (*viz.* land and tithes), or the net produce of both, ought to be the criterion of assessment to the poor-rate. And if the gross produce be taken, the produce being ten times as great as the tithe, the whole rate raised in the parish, ought to be ten times as great as the portion levied on the

rector; and this mode of calculation would reduce the charge on the Rector of Dennington to 216*l.* or thereabouts. Neither have we any objection to adopt the other fore-mentioned criterion; the comparison of the net produce of the land, and the net produce of the tithe. But *the rent is not the whole net produce of the land*; though the sum for which tithes would let, are the whole net produce of the tithes. Because *the farmer*, according to this supposition, would be deriving no profit or advantage from the land he occupies; whereas he must in all cases

obtain sufficient emolument for the support of his family; and, in many, he notoriously accumulates considerable wealth. His profits, therefore, must be added to his landlord's rent, in order to give the true net amount of the produce of land.

We have not room to insert several other ingenious letters upon the subject; but the preceding remarks apply more or less to them all; and if their writers will be so kind as to furnish us with any additional observations that may occur to them, an abstract of the whole shall be given in a future Number.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

Rev. T. B. Syer, to the rectory of Little Wratting, Suffolk; patron, the rev. B. Syer.

Rev. Andrew Bell, D.D. to the place and dignity of a prebendary of the Collegiate Church of St. Peter, Westminster, void by the death of the rev. William Douglas, A.M.; patron, the Prince Regent.

Rev. Thomas Walker, jun. B.A. of University college, Oxford, to the prebend of Featherstone, founded in the collegiate church of that place.

Rev. Richard Odell, M.A. fellow of new college, Oxford, to be one of lord Anson's domestic chaplains.

Rev. Charles Lacy, B. A. of Christ Church, Oxford, to the curacies of Tring and Wiggington, Hertfordshire; patrons, the dean and chapter of Christ church.

Rev. James Croft, M.A. to the rectory of Saltwood, with the chapel of Hythe, annexed, Kent; patron, the Prince Regent.

Rev. William Jones, A.M. of Swindon, Wilts, and vicar of Lyme, Dorset, to be domestic chaplain to earl Poulett.

Rev. H. Mears, clerk, A.M. to the vicarage of the parish church of Hartley Wintney, Hants, vacant by the resignation of the rev. Edward St. John, clerk; patroness, Dame Jane St. John Mildmay, of Shawford house, near Winchester.

Rev. W. S. Bradley, vicar of Timberscombe, and domestic chaplain to the bishop of Bath and Wells, to the living of Chard; and to the prebendal stall of Timberscombe in Wells cathedral; patron, the above bishop.

Rev. Joseph Tweed, jun. to the rectory of Hintlesham, Suffolk; patron, W. Deane, esq.

Rev. Mr. Bellamy, elected head master of Merchant Taylors' school, vacant by the resignation of the rev. Mr. Cherry—for the rev. J. W. Bellamy, 19; for the rev. Launcelot Sharpe, 14.

Rev. Thomas Spencer, A.M. to the rectory of Winkfield, Wilts, void by the death of the rev. Edward Spencer; patron, John Morris, esq. of the same place.

Rev. John Fisher, to be canon residentiary of Salisbury cathedral; the rev. Matthew Marsh, to the office of chancellor of the diocese of Sarum; both vacant by the death of Mr. Douglas.

Rev. Robert James Carr, vicar of Brighthelm, to the vacant prebendal stall in the cathedral of Salisbury.

Rev. William Barber, A.M. to the vicarage of Duffield, Derbyshire.

Rev. George Maximilian Slatter, to the vicarage of West Anstey, Devon.

Rev. Thomas Hurford Siely, M.A. of Caius college, appointed chaplain to the British embassy at Lisbon.

Rev. Francis Coleman, M.A. to the rectory of Humber, Hereford.

Rev. John Elliot, A.B. to the perpetual curacy of Rendwick, Gloucestershire.

Rev. William Smith, A.M. to the rectories of Brome and Oakley, Suffolk.

Rev. H. Lloyd, to the vicarage of Llanfawr, near Bala.

Rev. Isham Baggs, to the rectory of Wark.

Rev. William Elliot, to the rectory of Thorneysburn.

Rev. William Evans, to the perpetual curacy of Hunsbaugh.

Rev. Henry Bower, to the vicarage of St. Mary Magdalen, Taunton, and Staple Pitzpaim, both in Somersetshire.

Rev. Mascie Donville Taylor, to the rectory of Moreton Corbet, Shropshire.

Rev. Philip Stanhope Dodd to hold by dispensation the Rectory of Penshurst, Kent, with the rectory of Aldrington, Sussex; patron of the former, sir John S. Sidney, bart. of the latter, Magdalen College, Cambridge.

The rev. H. Knight has been instituted to the rectory of Newton Nottage, in the county of Glamorgan, on the presentation of colonel Knight, of Tythystone, in the said county.

The rev. John Francis Griffith, rector of Sausanner, has been instituted to the perpetual curacy of Talygarn, in the county of Glamorgan, on the presentation of the principal and fellows of Jesus College, Oxford.

The rev. H. S. Plumptre, vicar of Lambethian, with the annexed chapelries of Cowbridge and Welch St. Donats, in the county of Glamorgan, has been instituted to the rectory of Eastwood, in the county of Nottingham, on the presentation of John Plumptre, esq. Fredville, Kent.

#### UNIVERSITY INTELLIGENCE.

OXFORD. — April 10. — On Saturday, April the 3d, the last day of Lent Term, the following degrees were conferred:—

MASTER OF ARTS.—Rev. Edwin Hall, fellow of New college.

BACHELOR IN MUSIC.—George Drummond, of Magdalen hall, organist at Paddington and Bayswater, Middlesex.

BACHELOR OF ARTS.—William Beresford, of St. Mary hall.

The whole number of degrees in Lent term was—D. Med. one; B. D. three; B.C.L. two; M. A. twenty-three; Bac. Mus. one; B. A. fifty-seven; Matriculations, 113; Determini. Bachelors of the year, 225: of former years, 43; absentees, 53.

April 17.—Yesterday the election at Oriel college concluded, at which the following gentlemen were elected fellows:—Samuel Reckards, B. A. of Oriel college; Joseph Dornford, B. A. of Queen's college; John Wither Awdry, B. A. of Christ church; Hartley Coleridge, of Merton college.

CAMBRIDGE.—April 2. Mr. M. Peacock, of Clare Hall, and Mr. William Henry Marriott, of Trinity College, were on Friday last

elected University Scholars on Dr. Bell's foundation.—William Peach, Esq. B. A. of St. John's College, was on Monday elected a Foundation Fellow of that society; and the rev. John Graham, M. A. was on the same day elected a Platt Fellow.—Edward John Ash, B. A. of Christ college, was on Wednesday last elected a Foundation Fellow of that society.

April 9. The following gentlemen were on Friday last admitted Bachelors of Arts:—Henry Samuel Lavin, of Trinity college; John Mills Arnold, of St. John's; and Augustine Earle Lloyd Bulwer, of Pembroke hall.

April 23. The rev. James Clarke Franks, M. A. of Trinity college, was yesterday appointed chaplain of that society, in the room of the rev. T. Burnaby.

BERKSHIRE.—A petition from the Archdeacon and Clergy of Berks, to both houses of parliament, against the repeal of the restrictions on Catholics, is signing in that county. In Wilts and Devon similar petitions are in course of signature.

Died, the rev. Arthur Francis Burton, M. A., vicar of Hamstead Norris, Berks, and only surviving son of the rev. Dr. Burton, canon of Christ Church, Oxford.

BUCKINGHAMSHIRE.—Died, aged 68, the rev. Richard Goldesbrough, rector of Sanderton, Bucks, and late Fellow of Magdalen college, Oxford. The living is in the gift of the president and fellows of that society.

CAMBRIDGESHIRE.—Died, at Trinity college, Cambridge, Thomas Blundell, B. A. At Linton, in his 90th year, the rev. Edm. Fisher, rector of Duxford St. Peter's, in that county, and formerly Fellow of Corpus Christi college, M. A. 1756. The rectory is in the gift of the Master and Fellows of that society.

Married, Jos. Braduey, Esq. of Trinity college, Cambridge, to Caroline, fourth daughter of the rev. J. Preston, of Flashy Hall, Yorkshire.

Died, at Nantwich, Anthony Clarkson, A. M., aged 71.

CUMBERLAND.—Married, at St. Mary's, Carlisle, the rev. William Ponsonby, vicar of Urswick, near Ulverston, Lancashire, to Agnes, eldest daughter of Mr. Ashburner, of Midtown.

DEVONSHIRE.—The Old Church, of the Holy Trinity, in Exeter, is now pulling down, and the adjoining prisons are also to be removed, which will materially improve that part of the city.

Died, at Culmstock, the Rev. H. C. Manley, LL.B. of Bradford.

**DORSETSHIRE.**—Died, at Stoke Abbot, in his 64th year, the rev. Maurice Uphill Hopkins, M. A. rector of Wayford, Somerset.

**ESSEX.**—A meeting of the Clergy and Laity of the archdeaconry of Colchester, was held on Monday, April 26, at the Castle Library, in that town, to petition parliament against granting any further concessions to the Roman Catholic subjects of these kingdoms.

Married, the rev. W. Goodday, A.M. vicar of Terling, to Miss Mary Algar, of that place.

Died, at Dunmow, the rev. James Butterfield, vicar of Norton, Herts, aged 63.

At Bath, the rev. William Blair, B.D. vicar of Horncchurch, and formerly fellow of New College.

**GLOUCESTERSHIRE.**—A subscription for rebuilding the parish church of Pitcombe, on an enlarged scale, is nearly completed. The body of this projected church will be free, and sufficiently large to receive all who can be reasonably expected to attend it.

Died, aged 51, the rev. William Gwynnett Hornridge, M.A. one of the minor canons of Gloucester Cathedral, and vicar of Churcham, Gloucestershire.

The rev. Anthony Pyne, rector of Pitney and King Weston, Somerset.

**HAMPSHIRE.**—Died, at the Parsonage, at Chaldon, near Horndean, Hants, the rev. Thomas Howell, curate of that place. —The rev. Henry Finch, vicar of Burley, near Oakham. The earl of Winchelsea is patron of the vicarage.

The rev. C. Tahourdin, B.D. late fellow of Corpus Christi college, rector of Stoke Charity, Hants, vicar of Latcombe Regis, Berks, and rector of Cornwall, Oxfordshire. The rectory of Stoke Charity is in the gift of the president and fellows of that society.

**LINCOLNSHIRE.**—Married, at Averham, the rev. H. Houson, jun. to Francis Anne, eldest daughter of the rev. R. Chaplin.

Died, at North Helsey, near Caistor, the Rev. R. Bingham.

**NORTHAMPTONSHIRE.**—Married, at Daventry, the rev. Thomas Burnaby, jun. M.A. of Misteston, Leicestershire, to Sarah youngest daughter of the late Andrew Mieres, esq. of the former place.

**SOMERSETSHIRE.**—A new church is about to be erected at Stapleton, in Somersetshire: the neighbourhood of which is almost entirely occupied by colliers, who have no place of worship to resort to.

Died, the rev. John Yeatman, M.A. rector of Stock Gaylard, aged 66.

**SUFFOLK.**—Died, at Halcworth, in the

30th year of his age, the rev. Thomas Barker, many years curate of Gislegham and Rishangles, Suffolk. —The Rev. Charles Stageall, rector of Wyverstone and Westthorp, in the same county.

**SURREY.**—Died, at West Horsley rectory near Guildford, at a very advanced age, the Rev. Weston Fullarton, formerly rector of that parish, to which he was a liberal contributor.

**WARWICKSHIRE.**—The Bishop of Litchfield and Coventry, as Dean of Durham, has transmitted to the Mayor of that city 200*l.* to be distributed amongst the poor with large families, not receiving parochial relief.

The annual prizes of Rugby were this year determined as follows: the first prize for Latin verses, the subject "*Polyxen ad tumulum Achillis immolata*," was adjudged to Mr. W. R. Cardon; and the second for English verse on "*Scipio's tears over conquered Carthage*," to Mr. F. P. Hulme. Ten other prizes were given at the same time to other young gentlemen.

**WILTSHIRE.**—Died, at an advanced age, the Rev. Henry Brindley, vicar of Holcome Burnell, Devon, and Rector of Calloes, Wilts, and benevolent institutor of an annual lecture on cruelty to the brute creation.

**YORKSHIRE.**—A numerous body of the Clergy of the Archdeaconry of York and the West Riding, having expressed their wishes to the Archdeacon for the holding of a general Meeting for the purpose of petitioning Parliament on the subject of the Catholic Claims, it was appointed accordingly at Wakefield on the 21st inst.

**WALES.**—Died, at the rectory-house at Aber Carnarvonshire, the rev. Richard Griffith, D.D. having reached home only the Friday before from Bath, where he had passed a few months for the benefit of medical assistance. He was rector of Beannaris thirty years, and since of Aber, in Carnarvon.

Died, the rev. Hector Bowen, rector of Llanmaddock, Glamorganshire, and vicar of Llandysil, Cardiganshire.

Lately, the temporary new chapel under the established church, erected in the Pembroke Dock-yard, was opened for divine service to a numerous and respectable congregation. This building is constructed of wood, is exceedingly neat and comfortable, and will no doubt prove highly beneficial to the above place.

At a vestry, held in the parish church of Llanbeblig, in the county of Carnarvon, on Thursday, the eleventh day of March, in the year of our Lord, one thousand eight

hundred and nineteen, for the purpose of taking into serious consideration the documents produced by the reverend John William Trevor, the intended vicar of this parish, signed by six respectable beneficed Welsh clergy, of his proficiency in the Welsh language, from the time the caveat was entered against his induction, as vicar, in October, 1817, to February last, who certified to the bishops of Chester and Bangor, that they thought him fully competent to discharge the duties of the vicarage, in the Welsh language; and also to take into consideration the unexpected and correct manner that he read the prayers, and preached in the parish church, on Sunday last, from which circumstances, the parishioners present are satisfied that he is fully competent to perform the Welsh duties of the parish as vicar.

It is therefore resolved,

That the caveat entered in the Consistory Court of Bangor, against the induction of the said John William Trevor, be withdrawn, and that he be inducted without further opposition.

WILLIAM GRIFFITH,	} Wardens.
ROBERT WILLIAMS,	
RICE JONES,	} Overseers.
WILLIAM THOMAS,	

#### *To the Clergy of the Diocese of Landaff.*

The Bishop of Landaff, before his actual translation to another See, takes this public opportunity of declaring how highly he approves the general conduct of his Clergy, and how greatly he thinks himself indebted to them. He is indebted to the beneficed Clergy for their readiness in complying with the various regulations introduced for the welfare of the Diocese; and he is the more indebted to them, as those regulations have in various instances been attended with an increase of individual expense. Sacrifices of private interest have been cheerfully made for the public good; and the Diocese of Landaff can produce illustrious examples, which may vie with those of any Diocese in the Kingdom. Whatever improvements have been made,

they are owing to the exertions of the Clergy themselves; and the Bishop can claim no other credit, than that of giving those exertions their primary impulse.

To the Rural Deans he is under especial obligations. By their assistance the Churches, Chancels, and Glebe Houses throughout the Diocese, have been carefully surveyed; and effectual measures have been taken for the reparation of whatever was defective. The means of residence have been greatly increased; houses, which had been neglected, are now fit for the occupation of a Clergyman; others have been built; others purchased with the assistance of the Governors of Queen Anne's Bounty; and where these advantages could not be obtained, residence has been promoted by the hiring of a house as near as possible to the Parish Church.

To his Clergy in general, both beneficed and unbeneficed, the Bishop is further indebted for their attention to two very important points, which materially affect the welfare of the Church and the cause of true religion. They have shown by their conduct a due sense of the obligation imposed on every Pastor, to live near to his flock, that he may be ever ready to attend to their spiritual wants. They have further shown their conviction, that a multiplicity of Cures is incompatible with their duty to any: and that even where divine service is performed only once on the Sabbath day, the service of two Churches is as much as can be properly undertaken by one Clergyman. The Bishop, in leaving the Diocese, has the satisfaction to reflect, that he leaves it with only a few exceptions to this salutary rule; and measures were already in contemplation for the removal even of those few exceptions.

From a Clergy so well disposed, as those in the Diocese of Landaff, the Bishop cannot part without feelings of deep regret: he will ever retain a sincere affection for them, and be ever ready to assist in the promotion of their welfare.

*Westminster, 31st March, 1819.*

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## MONTHLY LIST OF PUBLICATIONS.

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### DIVINITY.

The Epistles of the Apostle Paul, translated from the Greek, and arranged in the Order in which they were probably written. Part I. consisting of those which were written before his first Imprisonment at Rome. With explanatory Notes. 8vo. 10s. 6d. 4

Remarks upon the Service of the Church of England, respecting Baptism, and the Office for Burial. By a Minister of that Church. 2s. 6d.

Popery the Religion of Heathenism. By a Member of the Church of England. 3s.  
The National Schools a National Blessing; a Discourse preached at Christ Church,

Spitalfields, on Sunday Evening, March 28, 1819, in Aid of the Spitalfields National School. By Daniel Wilson, A.M. of St. Edmund Hall, Oxford, &c. 1s. 6d.

A Sermon preached at the Visitation of the Right Worshipful Charles Baillie, M.A. held at Thirsk, July 10. 1816. With copious Notes. By the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave. 3s.

Considerations addressed to Country Gentlemen on the Prevalence of Crime. A Sermon preached in the Parish Church of St. Mary, Stafford, on Friday, March 12, 1819, at the Lent Assizes. By John Miller, M.A. Fellow of Worcester College, Oxford, and Chaplain to the High Sheriff. 1s. 6d.

Christian Morality Indispensable. A Course of twenty successive Sunday Evening Lectures, on Texts selected by the Society for promoting Christian Knowledge, preached in the Parochial Church of St. Nicholas, Harwich. By the Rev. Thomas Scott, B.D. Rector of Little Oakley. 8vo. 7s.

A Sermon preached in the Parish Church of St. George the Martyr, Queen-square, February 21, 1819, for the Benefit of the Fever Institution. By the Rev. John Hew-

lett, B.D. Morning Preacher at the Foundling, &c. &c. 8vo. 1s. 6d.

The Revival of Popery, its intolerant Character, political Tendency, encroaching Demands, and unceasing Usurpations; detailed in a Series of Letters to William Wilberforce, Esq. M.P. By William Blair, Esq. A.M. 8vo. 7s. 6d.

A Sermon on the Objects and Services of the Society for promoting Christian Knowledge, and its Diocesan and District Committees; preached in the Parish Church of St. Mary, Leicester, on Saturday, March 20, 1819, at the Anniversary Meeting of the Leicester Committee of that Society. By the Rev. James Beresford, M.A. Rector of Kibworth, Leicestershire. 2s.

Scripture compared with itself, in Proof of the Catholic Doctrine of the Holy Trinity. By John Vaillant, Esq. M.A. late of Christ Church, Oxon, Barrister at Law, 2s. 6d.

A Supplement to the Ninth Portion of the Warburtonian Lectures. By Philip Allwood, B.D. Fellow of Magdalen College, Cambridge. 8vo. 7s.

A Sermon upon Predestination; intended for the Use of Country Congregations. By C. J. Bloomfield, B.D. 6d.

### LITERARY INTELLIGENCE.

A Course of singing Psalms from the Versions of Sternhold and Hopkins, and Brady and Tate, selected and arranged for general Parochial Use, upon the Plan recommended by Bishop Gibson.

France as it is, not Lady Morgan's France, by Mr. Playfair.

A Statistical, Historical, and Political Description of the Colony of New South Wales, and its dependent Settlements on Van Diemen's Land, by W. C. Wentworth, Esq. a Native of the Colony, in 1 vol. 8vo.

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Henry Card, M.A. late of Pembroke College, Oxford.

Antiquities of the Jews, compiled from authentic Sources, and their Customs illustrated from modern Travels, by the Rev. Dr. Wm. Brown.

Faith without Works as dead as Works without Faith; a Sermon preached in the Octagon Chapel at Bath, on Sunday the 7th of March, 1819. By Thomas Lewis O'Beirne, D.D. Bishop of Meath.

A Translation of *Paradise Lost* into Welch in the same Metre as the Original, by W. Owen Pughe.

### NOTICE TO CORRESPONDENTS.

The Letters from *Montreal*, *L.* and *Viator* shall appear in our next Number.

Any communications upon the subject of *Clericus's* Letter shall be attended to.

*W. X. Y.* would improve his communication, by stating the names of the places at which the events alluded to, occurred.

*S. P. B.*—*Indagator*.—*A Hampshire Incumbent*.—*An Anxious Observer*.—*X. X.*—*P. S.*—*C. G.*—*L.*—*F. S. A.* and *Iulus*, have been received, and are under consideration.

*Philaethes* will more effectually promote his object by stating an example, than by any general reasoning upon the abuses in question.